

# THE CHINESE RECORDER

誌 雜 務 教

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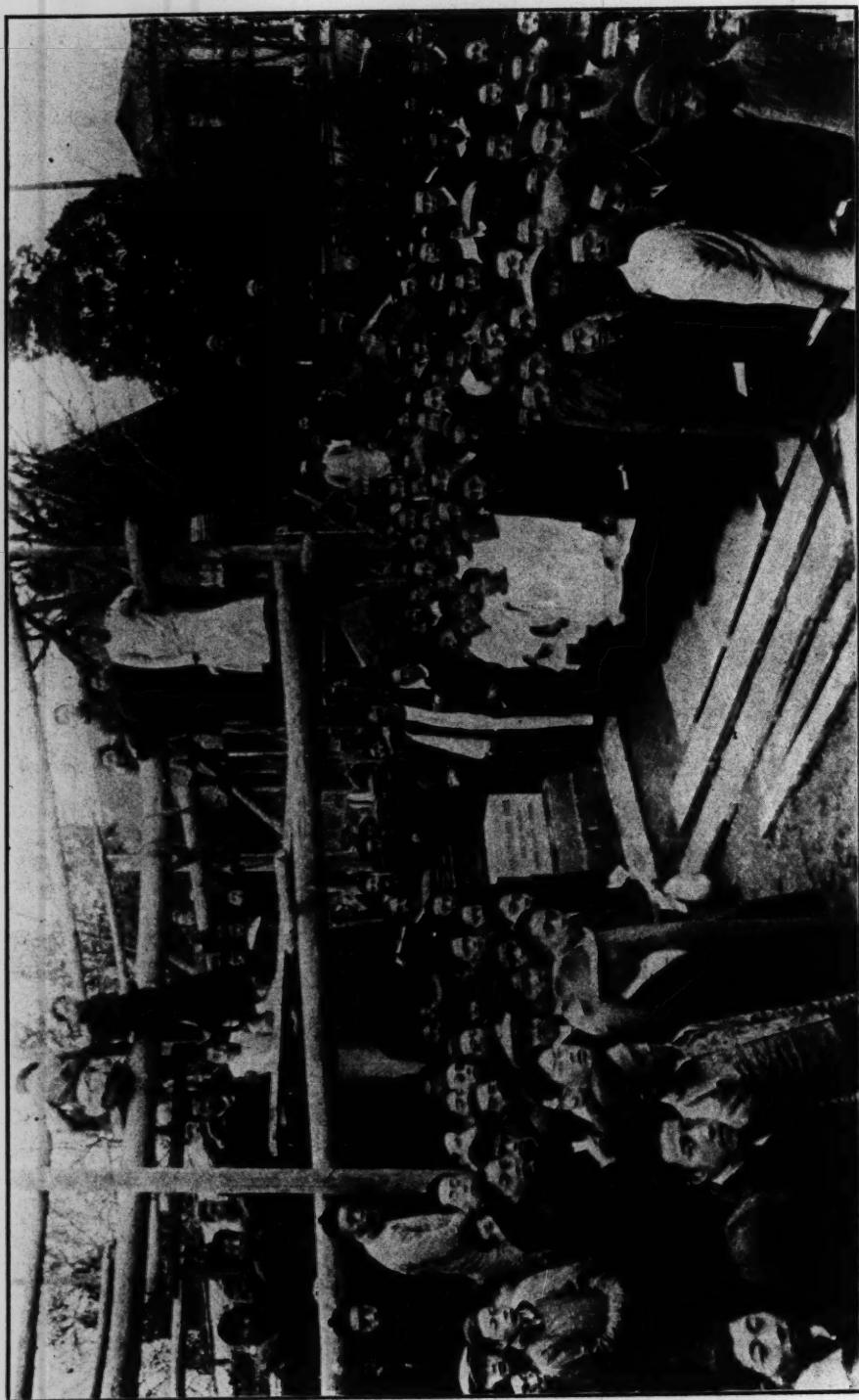
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Laying of Corner Stone, Anniversary Hall (New Library Building), January 1st, 1915.



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## Editorial

### **The Chinese Idea of Salvation.**

MISSIONARIES are sometimes slow to realize that the Chinese have ideas of their own with regard to their relation to one another, their moral obligations, and the next world. After one has been in China long enough to be able to penetrate into the Chinese mind, he is sometimes surprised at the similarity between some of the ideas he tries to preach about and the things that the Chinese think about, and to a certain extent act upon. When it comes to the problem of moral training and nurture the ideas of the Confucian and the Christian moralist to a certain extent run parallel, but the Confucian fails because he has no idea of a spiritual dynamic that will pick up a man that is down and make him a promising object of moral and spiritual nurture. After reading the article by Mr. Vale on the "Chinese Idea of Salvation" one can realize that the Chinese are yearning for something, and something beyond this life. They believe also that wrong-doing brings its own punishment. The necessity for all moral and spiritual effort to proceed from the heart is not a new idea to most Chinese, though in practice they seem to ignore it. Such religion as they have centres around self-interest—a motive that in the past has, in the west, been emphasized in urging people to become Christians more than it is now—and consequently does not take sufficient practical notice of the needs of others, while theorizing about our obligations in regard to such needs. The missionary

presents a salvation that is not dependent on men, is not a prerogative of one class, and yet is necessary for all. It is a salvation, moreover, that even in this life breaks the bonds that human beings seek to put upon one another, for Christianity treats men on the plane of their common humanity and human needs, not on that of artificial social customs. One great lack of the religious life of the Chinese is spiritual experience. Christianity is primarily a religion of the spirit. The Chinese are doing many things for religious ends, but the performance thereof lacks vitality. In Chinese religions there is much that is bad, some things that are useless and unnecessary, and a residue that is valuable. The realization of a living Saviour will supply what is lacking both in the conception and the practice of religion, and personal loyalty to this living Saviour will furnish a motive that will make religion the living thing it ought to be.

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**Missionary Work in  
the Seventeenth  
Century**

THE article by the Rev. Father J. Verdier, S. J., on "Missionary Work in China during the Seventeenth Century," will be welcomed as recalling the difficulties of

a period of which we do not think frequently enough, and bringing to our attention something of the work done by the Roman Catholic Church. The modern missionary has his difficulties which, while they do not so frequently entail physical suffering, do not in subtlety and persistence fall far behind those referred to in this article. Yet it is because of what has been done and suffered in the past, which so easily becomes dim, that we of to-day are able to work with the freedom and scope which characterizes our work. While unable to forget the differences which lie between the work of the Church treated in this article and that of the Protestant Churches we cannot in justice overlook the contribution made by the Roman Catholic Church in common with others who have sought to help China. The article was prepared for, and read before, the Nanking Missionary Association. Father Verdier says that it was compiled from different sources, but particularly from articles written by the Rev. Father T. Brucken, S. J., one of the living men who is the best acquainted with the religious history of the period treated in the article. Some of the articles which have been used in the preparation of the one we publish can be found in "Etudes Religieuses." Another



article used is one on "Chinese Rites" in the "Dictionnaire de Theologie Catholique." Many interesting items can be found also in the "American Catholic Encyclopedia." If a solution to the outstanding differences between the Roman and Protestant churches is to be found it can only come through a clear understanding by both sides of the contribution made by each to the establishment of Christianity in China.

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**A Significant  
Visit.**

IN the February and March issues the *Japan Evangelist* gives considerable attention to the recent visit of Dr. Shailer Matthews and Dr. Sydney L. Gulick, as ambassadors from the Federal Council of the Churches of Christ in America to the Japanese Church Federation. While the conferences held under the presidency of Dr. Mott were significant as an expression of the attitude of occidental to oriental Christians, yet the official character of this visit gives it just a little more weight. The fact that the Federal Council of the Churches of Christ embraces seventeen million Christians and thirty denominations while the Japanese Church Federation only has seventy thousand Christians and seven denominations does not indicate any condescension on the part of American Christians. This visit is significant in that it draws attention to the essential unity of Christianity, and proves that Kingdom interests are rising superior to any others. The false distinction between the Church and the world that has led Christians to ignore the needs of humanity is passing away. In addition to pointing men the way to Heaven, Christians have practical duties on earth. One of these is referred to by the editor of the *Japan Evangelist* as "the creation of an international Christian conscience." For instance, possibly few Christians want war but so far, as has been pointed out, Christianity has not attained sufficient moral force to prevent it, firstly because the desires of all Christians are not focussed on the elimination of war strongly enough to overcome all other mundane desires, and secondly because the full force of the Christian attitude against war has not yet found a way to make itself felt. Such an organ for the expression of the Christian ideal and the use of the international Christian conscience is being developed in such organizations as the Federal Council of the Churches of Christ, the Japanese Church Federation, the China Continuation Committee and others. When all the forces of Christianity are linked up we may expect utter-

ances on these problems of human relationships that will have the strength to put an end to such a monstrosity as war. Then the day will come when Christianity, without saddling itself with the minutiae of politics, will yet make itself felt in all moral issues, which is equivalent to saying in everything affecting humanity. This visit is significant as reminding us that every human interest is the interest of the Church.

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**The China Continuation Committee.**

THE report of the seventh meeting of the Executive of the China Continuation Committee suggests, of course, only the bare outlines of a vast amount of work. There are, undoubtedly, some who would like things to go faster, but there is a tremendous amount of work to be done in clearing the ground and understanding the problems that are to be solved by united effort, for only the fullest information will warrant a satisfactory judgement on any problem tackled. It is in the gathering up of information and bringing together of those who have heretofore worked apart for the discussion of mutual problems that the China Continuation Committee is doing its best work at present, and yet the report indicates more than the fact that the China Continuation Committee is acting as a clearing house for the work of missions in China. The plans for the organization of the Christian Publishers Association is the direct outcome of the activities of the Committee. This association will be able to consider the problem of adequate distribution and the gathering and collating of the facts bearing upon missionary publishing work in China. They will, in addition, become a ganglion for the distribution of these ideas to those directly affected.

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**Signs of Progress.**

THE movement to establish a Central Missions building in Shanghai referred to in the report of the Executive Committee, C. C. C., is a significant one. It has only indirectly grown out of the activities of the China Continuation Committee. The presence of the Committee in Shanghai, however, has served to make it more necessary. Canton has such a Missions building and Shanghai has long felt the need of one. When established it will make the problem of getting in touch with Christian literature and other missionary interests in Shanghai a much more simple one than it is now. The opening in Shanghai of the Mission



Book Company announced for May 1st is another move in the same direction. We congratulate the promoters and venture to state that much aid will be rendered the Missions in China as a result. It is interesting to note in this connection that Mr. Rockefeller has given \$50,000 a year for five years on condition of raising \$20,000 from the various Mission Boards interested for the purpose of establishing a Central Mission Office in New York. While the immediate benefits of this plan will accrue to the principal interdenominational foreign mission agencies located in New York, yet such a Central Office will also come in time to be a clearing house on a wider scale than is now possibly anticipated. One other item in the report of the Executive Committee deserves special mention. It is stated that the China Council of the American Presbyterian Mission and the General Synod of the Chung Hwa Sheng Kuang Hwei are to give special attention to the adoption of the statistical forms suggested by a special committee of the Edinburgh Continuation Committee. We recommend attention to these forms on the part of all missions working in China.

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**New Movements  
among Chinese  
Christians.**

THAT Chinese Christians together with their compatriots are feeling the force of the new regime is evident from the brief summary of the leading ideas which are stimulating these Chinese Christians, which is given in the article on the "Trend of Thought in the Chinese Church." The attempt on the part of Chinese Christians to work out these new ideas may tend, in some places, to force things a little faster than their foreign colleagues might deem wise, yet we believe that the Missionary Body as a whole is in full sympathy with the Chinese Christians in their attempts to realize their growing consciousness. We believe, too, that the best part of the Chinese Church desires to keep in close fellowship with their foreign colleagues. In attempting to gauge our own attitude and relationships it is always well to keep in mind the mistakes strewn along the path behind us and to remember, as Dr. Woodbridge says, that Chinese Christians know but little of the historical reasons for our way of doing things. Any attempt to force ideas upon the Chinese leaders under present conditions, or to resent their hesitancy to follow such ideas will only tend to cut the cord of our influence. Whatever else happens we must stay with them no matter how difficult the situation may sometimes be. There is a persistent

call for the twin virtues of sympathy and patience. Without these we can do nothing. The time also is rapidly coming when the only justification for the methods and ideas advocated by missionaries will be that they represent the clearest solution of any existing problem. We rejoice in the signs of life that are everywhere apparent around us in the Chinese Church.

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**Conserving Results.**

THE results of the Eddy meetings in Fukien Province have been best where there has been a strong Pastor backed up by a few educated laymen, provided with a good equipment in the form of buildings, etc., and yet there are still unsolved problems with regard to fully conserving the results of such evangelistic efforts. The areas evangelized necessarily have been somewhat removed from the atmosphere of the local churches. As a result many of the ordinary Church members and preachers looked upon the meetings as something outside of the Church. To illustrate, a large independent Church when asked to make a contribution to the Eddy Campaign, replied: "We were not consulted about the matter before, why should we contribute?" Such an instance shows the necessity of linking up all such efforts closely with the Church life as it already exists in order to conserve the results that may be obtained. All the classes which were organized after the meetings were held either in a central hall or other localities. In all such movements a re-action is unavoidable, but it was noted that where the classes were held in the Churches the results obtained were much better. Everything, therefore, that can be done to link enquirers with the ordinary Church life tends to work for the greater conservation of results. Attendance on Church services and Bible reading and other forms of Christian activity are habits which take a long time to acquire. Here is seen, then, the need of preparing the Church to meet in a sympathetic spirit and with clear ideals of service and patriotism those who, under a wave of enthusiasm, have taken a positive attitude towards Christianity and the first step of a long and arduous road. To the problem of conserving the results of evangelistic meetings greater attention needs to be given, for if people are induced to take the first step towards Christianity and then allowed to drop back there will be formed a class that will not only be harder to reach itself but will influence adversely all others.



**Dressing Need of  
the Church**

ONE correspondent says that one of the present weaknesses of Church work is that we do not sufficiently instruct either enquirers or Christians. All too many of those who enter the Church are put through a course learned in a superficial sort of way, sufficient for them to pass an examination for Church membership; but when they have entered the gates all too often their instruction stops. The outstanding need of the Christian Church in China is an adequate plan for instructing in the truths of Christianity those already in it, and those who desire to enter. For instance, too many Pastors and Christian workers when once installed cease to grow intellectually. They do not seem to realize the need of constant persistent study, of the need of keeping up with new ideas. It is true that in many cases the necessary literature is out of reach, and yet there is also lacking the desire for self-improvement which must characterize those Christian workers who are going to be able to maintain a position of leadership. What is true of Pastors is much more true of Church members. Laymen do not take a sufficiently large share of the work of the Church, partly because they are not trained to do so. While the need for systematic instruction of Church membership has not been overlooked, yet it should be more emphasized, and the opportunities for regular instruction in Christian truths, and the application thereof to practical life, need to be enlarged. This lack of knowledge of the truths of Christianity and the still more pronounced inability to pass them on to others has become painfully evident as the result of the far-reaching evangelistic campaigns held recently. And in the midst of our plans to train leaders more attention needs to be given to the training of the rank and file in the Christian Church. For the newer element of students and merchants the Church, as a whole, needs to prepare so as to be able to instruct them. As to the starting point in such training courses there seems to be no agreement. Some think that a text-book of logically connected subjects should be the first thing studied. Others think that the Gospel should have first attention. Some feel that the disconnected character of the Sunday School lessons weakens very considerably the possibilities of using them as the basis of training enquirers. The fundamental problem is to get Church members and enquirers in touch with Christ. Philosophy, training in social service, while important,

must come subsequent to that. How can we best enable people to realize who Christ is? For the sake of the Church members who ought to be trained to teach others, and for the sake of the rapidly growing class of those who need to be taught, simplicity must mark the studies that are first undertaken, and it would seem that either a Gospel or a simple outline life of Christ would be the natural starting place. Does not the full application of Christian ideals come after the person concerned has taken a personal and right attitude to the author of Christianity?

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**A Prominent  
Thought.**

IN our correspondence and in various speeches and reports there has recently been reiterated a thought which we feel ought to be summarized.

The frequency with which it is referred to indicates that it is one of the main lines along which the Missionary body should go while seeking to solve some of the pressing problems before it. We refer to the constantly reiterated need for the training of leaders. The Sunday School Union is laying emphasis on its plans for the training of teachers and the training of the laity to take part in the Sunday School. The Language Study Commission, which during the winter visited eight centres where the study of the Chinese language is being carried on by missionaries, felt that the pivot of the problem is the training of Chinese teachers. The Young Men's Christian Association has recently made a study of the teaching of English in the night schools carried on under its auspices. The report of the Commission appointed to make this study gives most space in the report, outside of the curriculum, to the need for training teachers, and for starting the pupils right in the elementary stages. Normal schools are on the increase in connection with our educational work. In some centres the fitness of Chinese teachers depends on the question, as to whether or not they have attended a normal school. The Medical Missionary Association has made the need of such training a prominent feature in recent discussions, and those connected with the special evangelistic efforts that have been put forth during the past year feel that the most pressing need in this connection for future evangelistic campaigns is the training of class leaders who shall be able to help conserve results of future evangelistic efforts. These facts speak for themselves and indicate where the emphasis in future plans needs to be laid.

## Contributed Articles

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### The Chinese Idea of Salvation

J. VALE.

**O**UR Lord in his talk with the woman of Samaria said: "Salvation is of the Jews," meaning, I suppose, that the Jews were entrusted with the oracles of God—the true guide to the way of salvation. It is quite evident from the general attitude of this woman, that she would not be inclined to agree with this statement of our Lord's. In fact we know that the Samaritans thought their way of salvation just as good as that of the Jews; many a battle having been fought over this question by the two peoples, because of their respective convictions that they had the truth and knew the way of salvation, each better than the other.

To-day we Christians say: "Salvation is through faith in Christ," meaning by this that Christ is the God-appointed way by which men must be saved. In the day when Christ said "Salvation is of the Jews," there were other nations then existing, each holding their own ideas as to how salvation was to be won.

To-day, too, apart from Christianity, every religious system has its own ideas of salvation and how it is to be accomplished, but as the object of this paper is to discuss the Chinese idea of salvation, we need not touch on the respective merits of these various systems.

As any system dealing with the idea of man's salvation must take into consideration man's moral nature and his final destiny, we must first try to find out what Chinese religious teachers and philosophers have had to say on these subjects and then draw from these our conclusions on the subject as a whole.

First, then, what are the Chinese beliefs regarding the moral nature of man? Like most other nations, the Chinese have endeavoured to account for the material universe and man, but their efforts have not been very successful or convincing.

Dr. Wells Williams in discussing this subject says "Chinese historians have endeavoured to explain the creation and

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.



origin of the world around them, but ignorant of the sublime fact that there is one Creator who upholds his works by the word of his power, they have invented various modes to account for it, and wearied themselves in theorizing and disputing with each other."

The orthodox Confucianist would probably endorse the following statement by one of their members, "Who knows the affairs of remote antiquity, since no authentic records have come down to us? In the primeval ages no historical records were kept. Why then, since the ancient books that described those times were burnt by Ts'in, should we misrepresent those remote ages, and satisfy ourselves with vague fables? However, as everything except heaven and earth must have a cause it is clear that they must have always existed, and that cause produced all sorts of men and beings, and endowed them with various qualities. But it must have been man who in the beginning produced all things on earth and who may therefore be viewed as the lord and from whom rulers derive their dignities." Others who have tried to face the problem imagine that the world owes its existence to the retroactive agency of the dual powers *yin* and *yang* which formed the outline of the universe and were themselves influenced by their own creation. A more popular account of the creation is attributed to an ancient worthy named Panku. He is pictured as holding a chisel and mallet in his hands, splitting and "fashioning vast masses of granite floating confusedly in space. Behind the openings his powerful hand has made are seen the sun, moon, and stars, monuments of his stupendous labors; at his right hand, inseparable companions of his toils, but whose generation is left in obscurity, stand the dragon, the phoenix and the tortoise and sometimes the unicorn, divine types and progenitors with himself of the animal creation. His efforts were continued 18,000 years and by small degrees he and his work increased; the heavens rose, the earth spread out and thickened and Panku grew in stature, six feet every day, till his labours done, he died for the benefit of his handwork. His head became mountains, his breath wind and clouds, and his voice thunder, his limbs were changed into the four poles, his veins into rivers, his sinews into undulations of the earth's surface and his flesh into fields, his beard was turned into stars, his skin and his hair into herbs and trees, and his teeth, bones and marrow into metals, rocks and precious stones, his dropping sweat

increased to rain and lastly the insects which stuck to his body were transformed into people!" (Middle Kingdom.)

From this brief account of the creation we must hasten on to the moral nature of man and here we are on firmer footing and get a clearer idea of man's position in the universe. At a very early date the moral nature of man was a subject of discussion amongst the Chinese and one of the earliest statements on this subject dates from B.C. 2100. From this we learn "that the wisdom heart is minute and subtle," that is the germ of virtue is small and feeble; also "that the 'human' heart is in constant jeopardy. That is it is beset with danger and prone to evil."

Dr. W. A. P. Martin, commenting on these two sentences in connection with his chart of the heart, says, "Quaint and ill-defined they have been retained in use through this long period as a simple expression of an obvious truth, recording as the result of a nation's experience that 'to err is human.' They contain no nice distinction as to the extent to which our nature is infected with evil, but intimate that its general condition is such that the word 'human' may fairly be placed in antithesis to wisdom and virtue."

This earliest statement on the nature of man whilst not explicitly stating that it is evil and sinful yet at least admits that it is "prone to err."

This opinion, however, is not the one maintained by many Chinese ethical writers, they, with a few notable exceptions, hold that human nature is radically good. This view was current in the fifth century before Christ, in the time of Confucius, but was not broached by him. The age following, however, was characterized by a spirit of investigation. The moral nature of man became a principal subject of discussion and every position admitted by the subject was successively occupied by some leading mind.

The grandson of Confucius was the first to advance a theory which implied the goodness of human nature.

The next to take up this theory and work it into a distinct doctrine was Mencius, a disciple of Confucius who lived in B.C. 317.

Another view of this subject was advanced by Kaotze, a contemporary of Mencius. His contention was that man's nature is destitute of any moral tendency and wholly passive under the plastic hand of education.

The following discussion between these two preserved in the writings of Mencius is interesting.

"Nature," said Kaotze, "is a stick of timber, and goodness is the vessel that is carved out of it."

"The wooden bowl," replied Mencius, "is not a natural product of the timber, but the tree requires to be destroyed in order to produce it. Is it necessary to destroy man's nature in order to make him good?" "Then," said Kaotze, varying his illustration "human nature may be compared with a stream of water; open a sluice to the east and it flows to the east, open one to the west and it flows to the west, equally indifferent is human nature with regard to good and evil."

"Water," rejoined Mencius, "is indifferent as to the east or west; but has it no choice between up and down? Now human nature inclines to good, as water does to run downward. The evil it does is the effect of interference, just as water may be forced to run up hill. Man inclines to virtue, as water does to flow downward, or as the wild beast does to seek the forest."

Still another view of human nature was advanced by a philosopher named Hsüin. Dr. Legge gives this writer's essay in full in the prolegomenon of his translation of the works of Mencius. This philosopher took the ground that human nature is evil. "The influence of education he extolled in even higher terms than the philosopher Kao, maintaining that whatever good it produces it achieves by a triumph over nature, which is taught to yield obedience to the dictates of prudence. Virtue is the slow result of teaching, and vice the spontaneous fruit of neglected nature." Yet another view of human nature is that of the philosopher Yang, about the commencement of the Christian era. This philosopher endeavoured to combine these opposite views, each contained important truth but neither of them the whole truth; for while human nature possessed benevolent affections and a conscience approving good, it had also perverse desires and a will that chose the evil. It was therefore both bad and good and the character of each individual took its complexion, as virtuous or vicious, according to the class of qualities most cultivated.

Still yet another view was advanced at a later stage by Chu Hsi, the authorized expositor of the classics. This philosopher's theory was somewhat similar to Plato's account of the origin of evil. His object was to remove the contradiction of the various views advanced by the philosophers already



quoted. According to his theory human nature evidently partakes of the three principal systems referred to above, professing according to the first, to vindicate the original goodness of human nature, yet admitting with another, that it contains some elements of evil—and thus virtually symbolizing with the third, which represents it as a mixed character.

According to Dr. Martin, "Mencius gained the day in the great controversy on this subject. The philosophers Hsüin and Yang were placed on the *Index Expurgatorius* of the literary tribunal and the advocate of human nature was promoted to the second place among the oracles of the Empire for having added a new doctrine or developed a latent one in the Confucian System."

Dr. Martin then adds: "Notwithstanding this addition to the national creed, the ancient aphorism of Shun, B.C. 2100, (above quoted) is still held in esteem; and a genuine Confucian, in drawing a genealogical tree of the vices, still places the root of evil in the *human* heart."

All the foregoing quotations fairly represent even the present-day thought of the Confucian school on the subject of man's moral nature.

We must, however, add the views of the Taoist and Buddhist systems on this subject in order to make the Chinese beliefs on this important question more complete.

Laotze held with Confucius that man's nature was good and that he who avoided the snare of the world, and acted in all things in conformity with the uncontaminated instincts of that nature would possess Tao and would eventually return home to Tao. It is the wisdom of this world and the knowledge of good and evil, which is the ruin of man.

The Buddhists whilst acknowledging no First Cause or Conscious Ruling Power, hold that the human soul revolves perpetually in the urn of fate, liable to endless ills as a result of sin and enjoys no real good.

In their view there is no sense or meaning in the existence of this world, no sense or meaning in all our best faculties; there is nothing to hope for and nothing to strive for.

They teach that when men or animals die their souls come to life again in another body according to the merits or wrongs of their past and that the great secret is to become a Buddha, which can only be accomplished by a virtuous life.

Having endeavoured to find out what the Chinese religious systems teach regarding the moral nature of man we must now hasten on to consider:—

2. The Chinese beliefs regarding the final destiny of the human race.

Life as represented by man as he exists, was the study of Confucius. The question whence man came or whither he is going never troubled him. He ignored if he did not deny those cardinal doctrines of religion, the immortality of the soul and the personal existence of God, both of which were currently received in his day and when his pupils proposed inquiries respecting a future state, he either discouraged them or answered ambiguously.

From very ancient times the Chinese have believed that the soul of the dead lives in the grave with the body and dispenses blessings to the members of the family.

The attempts in these early days were rather to prolong life upon earth than to prepare for a life beyond the grave. Gradually, however, the belief in a future existence began to force itself upon the minds of the thinking men of those days; and philosophers of the Taoist school soon began to influence the thought of their day and man's final destiny became a subject of grave discussion with the learned leaders of this sect.

The soul was regarded by these philosophers as a material substance, though of a more refined quality than the body it inhabits. Liable to dissolution together with the body it may be rendered capable of surviving the wreck by undergoing a previous discipline. Even the body is capable of becoming invulnerable by the stroke of death, so that the etherealized form will, instead of being laid in the grave, be wafted away to the abodes of the genii. "The leading principle of Taoism, of which their dogma concerning the human soul is only a particular application, is that every species of matter possesses a soul—a subtle essence that may become endowed with individual conscious life."

A certain number of highminded philosophers in the Taoist sect became weary of their quest after satisfaction and a prolonged existence by the ordinary methods employed by the common people. They, therefore, sought after more direct methods of obtaining long life. They studied the grasses and the herbs for the purpose of discovering the elixir of life. They practised breathing also. They argued that as *yang* is the

male principle of life the more that can be retained in the body the longer will the body survive the destructive influences of the *yin* or the principle of death.

This class of men could not find a permanent home in this mundane world and so at an early stage there arose stories about the wonderful places where they lived.

These men also stirred up the common people implanting in them the longings for a better land with ideal surroundings and without the limitations and disappointments of this world.

The first conception of a paradise amongst the Chinese was therefore the place where these immortals lived. Buddhism came to China long after these ideas had taken firm hold on the Chinese mind. It came with a heaven well developed. Two new factors, however, were added to those already existing in the Taoist teaching, *viz.*, goodness was made the way by which entrance to paradise was obtained. Attachment to Amitbha Buddha, the ruler of the Western paradise, was also made one condition of entrance to that happiness. The Buddhist conception of heaven as a place of every form of happiness was much more attractive to the Chinese and very soon superseded the more gloomy idea of the Taoists. The Buddhist conception is the one that holds the minds of the people of China even to the present day.

Having considered, at some length, what the three religious systems of China, have to say on the two great questions of man's moral nature and his final destiny, we are now in a better position to deal with our main subject, *viz.*, the Chinese idea of salvation.

Taking the foregoing selections from the three religions of China as a fair statement of their beliefs, I think we shall see first :—

1. That all three systems agree that man is in need of salvation.
2. That the three systems do not agree as to the methods by which man's salvation is to be accomplished.
3. But all three agree that man can work out his own salvation.

1. All agree that man is in need of salvation.

There can be no question on this point in regard to the teachings of Taoism and Buddhism but some may be inclined to disagree with this conclusion in regard to Confucianism.



In discussing this question we are at once met with the query: What is Confucianism, Taoism or Buddhism? Or in another form who are Confucianists, Taoists, and Buddhists? Even those well acquainted with the religious beliefs of the Chinese are often puzzled by this question; and statistics which divide the Chinese people under these three heads are sure to be misleading and incorrect.

It is true that the orthodox Confucianist holds to the dogma that man's nature is good; but even he admits that by contact with the world this original goodness is soon contaminated. He does not have any heaven or hell by which to urge men to goodness, his sphere is this present world. If man sins it is against society or the state—sin hinders his fulfillment of his obligations to society and the state. So from the Confucianist's point of view man is only in need of a social salvation—a salvation which will fit him to fulfil his duty as a statesman, as a son, or any of the other duties which devolve upon man as a member of the society or the state in which he lives.

As to sin against a holy God the Confucianist has no conception of such a thing. Sin in his view "is a feature, a necessary feature, in nature or in the nature of things, so it cannot be so very guilty after all."

It was this lack in Confucianism that gave Taoism its opportunity. Lao-tze and his immediate followers finding that the people were not satisfied with the ideas of Confucius, developed an idea of immortality and a heaven. They found that the people as they looked abroad on nature, could not confine their thoughts within the cautious positivism of Confucius. They were fascinated by mystery and felt that in nature were elements of the supernatural which they could not ignore even if they did not understand them.

The Taoists whilst teaching that man's nature was good yet admitted that this goodness was soon obliterated or ruined by contact with the world and the knowledge of good and evil. They soon developed the idea of immortality and a future place of bliss but this they restricted to a certain class; it was not for the common people but only for those known as the "immortals." Entrance, moreover, into this place of bliss depended upon the elixir of life. Corporeal immortality to be conquered by labourious discipline; an immortality which was not the heritage of the many, but might become the prize of the few,

had for them attractions far stronger than a shadow existence in the land of spirits ; and they sought it with an eagerness amounting to frenzy. The Buddhists spoke with no uncertain sound as to man's need of a salvation. They taught that the human soul revolved perpetually in the urn of fate because of its sin and was liable to endless ills, as a result of its sinful ways during its existence in this world.

The doctrine of retribution was clearly taught by both the Taoists and the Buddhists. Buddhism, too, enlarged the idea of paradise and brought it within the reach of the common people.

Now as to our second point :

2. That the three systems do not agree as to the methods by which man's salvation should be accomplished.

The Confucianist rather grudgingly admits that he is in need even of a moral salvation. His ideas of Salvation are utterly different from those of the other two systems. He has a good deal of the spirit of the Pharisee who thanks God that he is not as other men. His idea of salvation is the rectifying of the heart and the cultivation of the mind. The Taoist idea is altogether different from that of the Buddhist and for many years they were utterly antagonistic but eventually were allotted each their sphere of control and thus secured peace. The Taoist idea is the escape from material essence which clogs the soul. They tried to assimilate their conduct to the great trees, which without any effort drew nourishment from mother nature and lived to a great age.

They imitated the Tao which was producing the natural phenomena and yet itself remained passive and quiet, did not strive nor struggle. They believed that if they could assimilate their conduct to nature they too would find strength and long life. Buddhism taught a more active way of salvation. They taught the people to practise vegetarianism, the liberating of living creatures and many other "good works" as the best and surest way to obtain salvation. "He whose blessedness and virtue are great can be born into the western paradise. If a good man or woman on hearing of Amitbha takes his name and holds it in his mind one, two, three, four, five, six or seven days, and his whole heart is not distracted, to that man at death Amitbha will appear. His heart will not be disturbed. He will at once enter into life in the land of pure delight of Amitbha. Our last point need not occupy us long as it is quite evident from what we have seen above that :—

3. All three systems agree that man can work out his own salvation.

The Confucianist in his philosophical indifference does not concern himself much about these things. It is only when the "dread day" comes upon him and death seizes hold of some one in his home that he thinks about these things. He then in common with the Taoist and Buddhist laymen calls in the priest to chant prayers and open up hades for the departed soul.

It is quite evident that the Taoist believer and the Buddhist devotee all believe that they can work out their own salvation.

To the devotee who has been "heaping up merit" by his own efforts for twenty or thirty years, the news that all his righteousness is but filthy rags is indeed a revelation and comes with a shock of surprise which many are not able to stand.

In conclusion, in the words of one whose paper on "Chinese Conceptions of Paradise" I have used freely in preparing this article, "the people of this great land are trying in their way to attain immortality; some by the practice of virtue and abstinence are hoping to ascend to the Western Heaven; others not so religious hope to pass through the Buddhist Hades and return to a good position in the earth; still others, though few in number, hope to become a Shen (神) and preside over an incense burner in a shrine dedicated to some god." In other words all sorts and conditions of men are trying to work out their own salvation.

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## Missionary Work in China during the Seventeenth Century

J. VERDRIER.

**T**HE Seventeenth Century is one of the best periods of the development of Catholic Missions throughout the world; and a superficial examination of the religious history of that century shows its growth to correspond exactly with the progress of a religious order founded in 1,540 by Saint Ignatius of Loyola.

The official name of the Order was the Society of Jesus, and its members under the so-much-praised and so-ill-famed name of Jesuits, some ten years after the foundation, are to be found in all the kingdoms of Europe, in the remote West, in



the then so little known America and in the Far East up to Japan. No sea, no mountain, no power of this world seemed able to stop them. Yet at that very same date there were in the Far East some steep rocks that proved insurmountable, protected as they were by a strong net of politics. But if a strict watch were kept by inlanders to prevent foreigners from landing; nevertheless zealous apostles were watching too from the outside; and in India, Japan and Europe, many souls were praying to God that light might reach the land of darkness.

Saint Francis Xavier, the founder of missions in India and Japan, is responsible for the new direction given to the zeal of Jesuits. He had met with Chinese in his voyages to the Malayan Islands, and from the very outset he seems to have greatly appreciated their quiet temper and natural disposition towards higher morals, and to have guessed their future docility to the grace of God.

In Japan he heard of their influence, and was told that the then-existing religion of Japan was a direct import from China, and he went so far as to suggest the conversion of China as the best means of christianising Japan. But while enquiring into the possibilities, he found out the difficulties as well, and so came to the conclusion that only an official patronage could open the door of China in his favour. Hence the plan of a Portuguese embassy to Peking. The idea was favoured by the viceroy, but thwarted by the governor of Malacca, to such an extent that forsaken by all his friends Francis Xavier decided to go alone. He took passage aboard a Portuguese vessel and arrived at Saint John's Island, in the Canton river. There he began to experience what the difficulties of entering China were or would be. He had to spend days upon days making proposals, being again and again promised and cheated. He lost his time but not his patience, and so, seeing that he could not succeed, he decided upon going to Siam, as he knew that Siam was one of the tributary kingdoms of China, and that every year *via* Kwantung or Amoy an embassy left for Peking. But he died there. . . . .

It might seem that his death would also mean the death of Catholic hopes to get into China. It was but the signal for more zeal, or a more careful watch of the possibility of throwing open these iron gates. Francis Xavier had shown the way. With his last breath he seems to have let out and spread over the world the burning flame of his zeal, and to have got an

answer at once to his desires. The very year and month he was expecting to enter China, there was born in Italy the future founder of Chinese Missions, Matthew Ricci-1532.

But the Jesuits did not wait until that unknown Apostle could arrive. Year after year they tried to storm the place. In 1553 Melchior Minéz Bareto went twice to Canton, a month each time, but he found any serious work impossible : in 1556 a Dominican, Gaspard da Cruz also, and in 1568, 1575, 1579, other Jesuits also failed to make headway. Father Ruggieri in 1580 and 1581 won sympathies for himself, but like all his predecessors was forced to withdraw. Neither was the land willing to receive them, nor were they ready for a serious attempt at evangelisation. Everything concerning the new field was quite unknown to them—except perhaps the terrible fate they would meet with, if they happened to fall into the enemy's hands. The impossibility of protracted residence was but increasing their inabilities. How become acquainted with customs, language, religion ? Macao once open to foreign trade they were in close touch with the true China, and the Jesuit Superior of the Indian and Japanese Missions, Father Valignano, did not miss the providential opportunity afforded him. He substituted the haphazard attempts with methodical plans of attack, and with careful selection of missionaries, who the field once opened would be able to implant Christianity therein. Some of the Fathers worked for the evangelisation of Chinese merchants or servants ; they made a few converts, and with a view to the help they expected from them afterwards, nothing was neglected to implant a staunch faith in their hearts. Their work was not in vain. From that small congregation were taken the first helpers of the Fathers in the interior ; some joined the Society and Father Ricci could say of them some ten years after that they worked and suffered much for the cause.

Father Valignano had recalled Ruggieri from India in 1579 and a short time after 1582 Ricci was called. By personal favour of the viceroy, Ruggieri was allowed to go to Chaoking, the administrative centre of the Kwantung province. He could not remain there more than a few months. He had to leave when the viceroy was changed but was fortunate enough to be invited back by the newly appointed viceroy, taking with him Father Ricci in 1583. In 1584 the first two converts were baptized. Chaoking was the first foundation of the new missionaries. The beginnings were very slow, full of difficulties,

and some letters plainly show that the work was by no means attractive.

In 1585 we find the Fathers in Chekiang and in Kuangsi (Kweilin) where they fail.

In 1589, they are expelled from Chaoking, and make a new foundation in Haochow. A few years later we find them in Nanchang, Nanking, Peking, Soochow, Shanghai. In 1608 the statistics return 2,000 converts with thirteen Fathers and seven lay-brothers, in the five residences of Haochow, Nanking, Peking, Nanchang and Shanghai.

In 1615 Trigault, the author of a very oft-quoted book "The Christian Expedition to China," gives 5,000 converts, among whom many were literati, a few were mandarins, and some viceroys.

In 1663 there were in the Kiangsu Province 55,100 converts with only six Fathers, whereas in Chili, Shantung, Shansi, Shensi, Szechuan, Chekiang, Kiangsi, Fukien, twenty Fathers were in charge of 55,600 converts. In all there were 26 Jesuits with 110,100 catholics in twelve provinces, Kiangsu being first with the high figure of 55,000! Shensi and Chili followed with 24,000 and 15,000 respectively, while last of all came Szechuan with merely 300. Two provinces only, Kweichow and Yunnan, remained outside their reach. At the end of the century statistics give a total of 300,000 converts for all China.

Now if we wish to appreciate the real value of the work we must bear in mind that the seventeenth century convert was not the poor man, in difficulties with his clan or with existence itself; it was rather the high class gentleman, the official, the learned man. Moreover we must recall to mind the immense changes that have taken place in China, and travel back ten or, more exactly, fifty years ago, when every foreigner was looked upon suspiciously, when everything not Chinese was scorned.

We dwell in the immovable Orient, and in spite of our moving so quickly now, we think that China can still be spoken of as the immovable, or at least that the difficulties of a few years past can be considered as the difficulties of some hundreds of years back. But we see from letters, that outwardly the China of the seventeenth century was very much like that of the twentieth. Politically there was the same government with its ever-changing, ever-distrustful and wayward



officials. The same kind of people, learned and rich unmindful of what is not learning or riches, the poor and working-class indifferent or even hostile to new customs and especially to any foreign imported ones. From top to bottom the same men subservient to leaders, wayward and careless, concealing the same inward corruption under the same outward correctness, extremely polite but finding in that very politeness itself the strength of his diplomacy, the excuse for his refusals, and wearing out the patience of the most persevering, and also the same peaceful patient man extremely curious but equally indifferent, of whom it is so hard to say whether he be pleased or not, convinced or not, whose silence may mean both assent or admiration, scorn or distrust.

Material difficulties were still worse. What dress should be worn? What kind of houses should be built? At first they adopted the dress of Buddhist priests. But they soon realised their mistake, as no esteem was granted to such people. They tried to build foreign houses in Chaoking and they found they were wrong, for the fengshui of the place was supposed to suffer from them. They had also to use interpreters, but they were cheated and as Father Ricci says, "they found that they were not very trustworthy translators."

What of their voyages? It took about three years from Lisbon or Brest. For instance the Fathers of the French Mission left Brest on the third of March 1685; by special favour they were taken on board the royal fleet up to India, and for this reason went faster; still they did not arrive in Ningpo before July 1687, and they had to wait four months for permission to go to Peking, where they did not arrive before February 1688. Hoping to find a quicker and safer way, one of them, Benedict de Goes, tried to reach China by land. He started from Agra in 1602 and *via* Lahore, Cabool, Jamarkhand, Yarkand and the Gobi desert arrived in North Kansu, where he died in 1606 from the fatigue of his long journey.

Correspondence without and within China was very defective. We know of several important reports of Ricci that never reached their destination. A letter from Pope Clement the Eleventh to K'ang Hsi sent from Rome the 2nd of March 1709 arrived only in October 1712.

As to banking, one of the reasons why Father Ricci had to hasten back from Peking in 1598 was through lack of money, and later on we find Fathers LeComte and de Visdelow obliged

to leave the far distant Shensi, because they had not a penny left.

Well they seem to have overcome all these difficulties, nobody knows exactly how. But their courage and zeal will appear still greater, if it be remembered that they reached China, and remained in China without any human protection.

It was not the time of gunboats and consulates, nor was Europe near enough to inspire terror into the tufei or even the officials of these heroic times. Official approbation asked by them and by influential Catholics was not granted.

It was not until 1692 that they got a written imperial approbation, and consequently during all the seventeenth century they had to depend entirely on the good will of local officials, some of whom showed no small sympathy. One or two were bold enough to issue proclamations in favour of religion. In 1635 Lei, prefect of Kwangchow in Shensi, told his people "that the old religion of China was the natural offspring of feelings rooted in the human soul, and consequently it consisted in the adoration of the true Lord of Heaven, the Supreme Lord; that Buddhism and Taoism had introduced confusion everywhere in spite of the protests of the most famous doctors; fortunately, added he, a foreign doctor named Kao (Father Vagnoni) came recently from Europe, whose exhortations are very much praised by all, even in Peking by the Emperor and ministers. You ought to know this and had better enter his religion, than to join the 'White Nenuphar' or the Society of Complete Rest." In 1641 another official in Fukien, Kienninghien, Mr. Tsouo, in a proclamation, says "that the religion of the Lord of Heaven is for the welfare of the Empire, that he wants his people to join it because very many do so, and in that way of progress he cannot suffer his district to stand behind others."

But all that was merely partial approbation in a few small places, and the same freedom was used for or against the Fathers by those autocrats that have always been the Chinese officials; favoured in one place they were persecuted elsewhere; nay even in the self same place persecution often came very close upon approbation, by the very simple and unavoidable fact of official mutations.

In 1589 they had to leave Chaoking because the new viceroy showed no sympathy towards them. In 1595 Father Ricci could not stay in Nanking because nobody would have

anything to do with him and he had to leave Peking in 1598 for the same reason. In different places their houses were sacked or even burned down, because some distrustful minds thought the "fengshui" of the place was spoiled by the church, or because some uneasy minds scattered slanderous accusations about the business done by the missionaries.

The great persecution of Nanking in 1616 known as the persecution of Shenkio\* had no higher motives. The accusations were that they had built houses facing the imperial tombs and the palace of Hong Ou. "How can these rats have such pluck?" Besides they spoke of their country and religion as being "Great" the "Great Kingdom of France" and so forth. The Fathers were cast into prison, and afterwards brought to Kwangtung. Nanking saw no more missionaries for four years.

All the particulars of that persecution, contained in the report of the examination in the tribunal of the questions put and the answers given, written by the Chinese themselves, were edited in 1639 under the Emperor Chungcheng, by Hoangcheng. They were again re-published in Japan some ten years hence, and I understand that one of the fathers in Sicawei is making a translation of these most interesting documents.

But the Shenkio persecution is the best known instance of the religious difficulties of these times because it had the widest range. Father de Semedo, who was one of those deported to Kwantung, says, in his history of China, that up to the Nanking persecution, since the foundation of the Mission, that is to say during 35 years, about 54 persecutions took place. To know them all would mean to treat of every Father's work, as very few of them escaped.

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\* FOOTNOTE :—Shenkio alias Mingtchen, from Tchekiang was an assessor to the Minister of Rites in Nanking. Had been an Academician since 1592. With the complicity of the President of his Tribunal he sent accusations to Peking, concluding that all must be sent to death. Paul Siu wrote a memorandum to refute Shenkio.

*(To be Continued).*



## Leprosy in China

L. FOWLER.

**O**F the many distressing diseases which afflict humanity probably nothing is more loathsome and hideous than that of leprosy. It is moreover the most ancient and persistent of diseases and there are distinct evidences that the East gave birth to it.

So far as China is concerned leprosy has been known to abound in certain districts for many hundreds of years. Ancient Chinese literature makes mention of the symptoms and curative treatment of the scourge. It is sad, however, to relate that all the attempts to cure leprosy in this and other countries have alike proved futile.

At the present time throughout the scientific world many specialists are working to obtain a positive remedy for this disease. It is to be hoped, in the interests of the many afflicted lepers of the East, that the labours of these investigators will some day be crowned with success.

A consideration of the geographical distribution of leprosy in China is of interest. Especially is this so in view of the fact that the highest authority on Tropical Medicine has stated that in all likelihood there are more lepers in China than in any other country in the world. Undoubtedly there are special "foci" or distributing centres of this disease. Thus, in the dry Northern Provinces but little leprosy is to be found. In some parts of the North West it is also said by residents and travellers to be but rarely seen. In Yunnan and the districts bordering Burma many cases are met with. The streets of any of the cities of Central China testify to its prevalence there. Those acquainted with the Southern Coast line of China will know how it abounds and flourishes in the damp heated atmosphere of Fukien, Kwangtung, and Kwangsi.

China's attitude to the question of leprosy has for the most part been that of indifference. That "pity for others in distress" so often enjoined by her sages and great men seems sadly wanting when it comes to the actual alleviation and treatment of the tens of thousands of lepers who abound throughout her provinces. True, here and there may be found instances where the officials have been doling out a pitiful allowance to the poor sufferers living in the so-called leper

villages, but it remains true that no real attempt has ever been made to treat the leper or to stamp out the disease.

There would seem to be a desire on the part of some in recent years to get rid of the menace of this disease by wholesale slaughter of the unfortunate leper. Happily this cruel method has not been extensively carried into effect. It is worthy of notice that not till the constraining love of Christ moved the Christian Churches of the West to succour the helpless leper was any really effective work done among this needy class of sufferers.

At the present time quite a number of Missionary Societies have established leper homes or asylums in China. In this they have often been financially helped by the Society to Lepers of Great Britain. Various members of the staffs have also been encouraged to minister to the bodily and spiritual welfare of the many lepers congregated in villages. In these Christian leper homes the leper has been kindly treated, housed, clothed and fed. When death has come to relieve the sufferer of his distress he has been reverently buried in the grave yards in connection with the institutions.

At Pakhoi, Foochow, Hangchow, Hokchiang and elsewhere the Church Missionary Society is successfully engaged in this work. At Tung Kun, the Rhenish Mission has also a large leper asylum where good work is done. At Wuchow there is a small leper home under Christian supervision. Lepers are particularly numerous around Canton and here the Christian Church has gladly engaged in this work of benevolence.

The only leper home in the interior of China is situated at Siao Kan, a city some 120 *li* North of Hankow. Here the London Missionary Society has been doing effective work for over 15 years. In this home there is ample accommodation for 160 lepers. The fixed aim of those in charge is to have such a model asylum as shall ultimately lead to imitation by the Chinese officials themselves. Arrangements have also been made by means of which workers in other leper settlements may receive fitting training for their difficult work. Tickets for admission to this asylum are distributed to those in charge of Mission Hospitals in Hupeh, Hunan, and elsewhere. By this and other ways attempts have been made to rid the streets of the dirty-disease-laden leper beggar. No applicant for admission, no matter from whence he comes, is ever turned away

if there is a vacant bed. So far only the fringe of the leper crowd has been touched or helped. There is need for many other asylums and many other workers.

It has been conclusively proved that leprosy is spread by direct and indirect contact with persons suffering from the disease. Indirect contagion may be carried by fleas, bugs, lice, the itch parasite, etc. The disease has been shown to be most prevalent under conditions of personal and domestic uncleanliness and overcrowding. This is specially so where there is close and protracted association between the leprous and non-leprous. Moreover, the danger from infection from leprous persons is greater when there is discharge from mucous membranes or from ulcerated surfaces. The most important administrative measure which should be brought to the direct attention of all Chinese well-wishers and administrators, is to separate the leprous from the non-leprous by segregation in settlements or asylums under capable management. This was the method adopted hundreds of years ago in the West and the comparative freedom from leprosy there is testimony to its efficiency. Certainly, segregation offers the most satisfactory means of mitigating the sufferings of the leper and of assisting in his partial recovery.

China to-day has many sanitary and hygienic problems to set right. Many of these cannot immediately be undertaken. Tuberculosis in all its manifestations is a problem which the Governments of the West have only recently been considering. It is not likely that China can tackle the problem for a long time. It should however be possible for the Government to solve the leper problem. The example of Japan could very well be followed. In that country there are to-day many signs of humanitarian progress to be seen. By a special law the whole country has been divided into 6 districts, in each of which the local government is to establish an asylum for the shelter and relief of the wandering leper. Doctors are to intimate all cases of leprosy brought to their notice to the authorities, while houses in which leprosy has occurred are to be thoroughly disinfected. The cost is to be met jointly by the National Treasury and the district government. A large and difficult problem confronts the Executive for the Government of Japan is said to have official records of some 30,000 families in which the disease is known to exist. If in that comparatively small country so many lepers are known



to exist what would a census of lepers in China reveal? Whatever the Government may be constrained to do it surely behoves the growing Christian communities in China to hasten to the rescue of those poor unfortunate lepers who may truly be described as "dwelling outside the camp". The work of rescue having begun with leprosy there is no end to the good which may result. Out of such will surely grow a healthier, happier and more enlightened China.

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## Language Study

### VII. BEGINNING THE STUDY OF WENLI.

W. B. PETTUS, B.A.

**T**O the Missionary student of Chinese the spoken language is by far the more important. The literary language or Wenli offers him the opportunity to obtain the best statements of Chinese thought as well as a vehicle for expressing himself in writing for the Chinese, but since a large proportion of nearly every missionary's time is given to talking, a study of the literary language should not be allowed to interfere with the mastery of the colloquial. It is best not to begin the study of the literary language until one has made sufficient progress in the spoken language to be able to understand readily the explanations of the literary text as given by the Chinese teacher in the colloquial. When two different languages are begun at about the same time or in close succession there is danger of confusion. The literary and the spoken language in China differ enough to be regarded as two different languages. Most students will not arrive at the stage to which I refer above until they have been working on the language about eighteen months.

There are many varying styles in the literary language which shade off into each other and when one is to begin the study of Wenli the two questions which arise are "What style shall I begin to work upon and what text book shall I use?" The best statement that I have seen regarding the different styles is found in the long quotation from T. T. Meadows as given in the introduction to "Notes on the Documentary Style" by Hirth. I agree with Hirth and Meadows that the documentary style is the most important for the student

to master and that after a thorough grounding in the colloquial he should begin with a study of this style. I give in the following pages some of the various text books which are now being used by Missionary students in beginning the study of Wenli and attempt to state the strong and weak points of each.

1. *The Wenli Bible.*

This offers a text with the thought of which the student is familiar and to which he can secure good Mandarin and English translations; furthermore the various translations differ in difficulty. The disadvantage in using the Bible as a text book is that it does not introduce the student to Chinese thought and furthermore there are no grammatical explanations of the various problems of Wenli as yet worked out explaining these problems as one meets them in the Bible.

2. *The Chinese Classics.*

These offer the most difficult style of written Chinese. Neither foreigners or Chinese really attempt to understand the classics, they understand the commentaries on the classics. The classics contain the best statement there is on Chinese thought and have moulded the ideas of the people through many centuries. Unfortunately after one has learned to read the Chinese classics it does not open up other literature because there is no other material written in the same style. When one begins the study of the classics it is wise to make use of the English translation by Legge and Soothill and the German translation by Wilhelm, as well as to use Chu Fu Dze's commentary: most students will find Pastor Kranz' commentary a great help also. This last contains the Mandarin explanations which are usually given by a Chinese teacher. The teacher should also be used freely I believe by Missionaries who study the classics but I do not believe that it is wise for them to begin their study of Wenli by attempting the classics.

3. *Commercial Press National Readers.*

This series of readers seems well adapted to the purpose for which it was intended which is teaching the literary language to Chinese boys and girls in the primary schools but for use by an adult foreigner there are many drawbacks. The early volumes are too childish for an adult and there are no

notes regarding the difficult grammatical problems which arise. After one has made a start with Wenli the later volumes might be read with profit.

4. *Bullock. Progressive Exercises in the Chinese Written Language.*

The title of this work has led many to think that it was a book on the writing of Chinese characters. It is not intended for that purpose ; it is intended to introduce the foreign student to the literary language. Each of the seventy lessons contains a vocabulary, Chinese text, English translation and notes. Unfortunately there is no connected discourse in the book until one reaches the 45th lesson and even after that there is very little connected discourse. This means that the book is less interesting than it should be and that the student will have secured comparatively little ability to read connected discourse in Chinese after he has read the book.

5. *Wade. A Series of Papers Selected as Specimens of Documentary Chinese.*

This work deals very largely with official communications. It gives the Chinese text, English translation and notes. Unless one is to be engaged in official life as Consular interpreter, etc., the book contains far more material along this one line than the average student need cover. All of its strong points have been embodied in Hirth's book which is an improvement.

6. *Hirth's Text Book on Modern Documentary Chinese.*

This builds on and improves upon Wade's book. It consists largely of papers dealing with Customs business. Translation and notes are given. It is well to study a few of the selections. Those not in the Customs cannot wisely study it all.

7. *Baller. Lessons in Elementary Wenli.*

This book includes fifteen lessons and fifteen reading lessons. Each of the lessons is given in the original Wenli as found in newspapers and is accompanied by a Mandarin translation, an English translation and very full and clear notes. The fifteen reading lessons are accompanied by full, clear notes but have no Mandarin or English translation. The material



is somewhat stiff but it is not difficult to read it with the helps furnished and the mastering of this book is, I think, the best introduction to the study of the literary language.

8. *Hirth's Notes on the Chinese Documentary Style.*

This excellent little grammar on the Chinese literary language should be in the hands of every foreign student of Chinese. It gives the essential principles underlying the literary language as it is most commonly used to-day in China. After one has studied a number of the lessons in Baller it would be well to read the 140 odd pages in this book. I read it through every year and always with profit.

9. *Evan Morgan. A Guide to Wenli Styles and Chinese Ideas.*

The Chinese text is given and accompanied by English translation and notes. It would be better if the notes were fuller. The selections are very difficult and this book should not be taken as a beginning text book. But after one has mastered Baller and Hirth's Notes I believe that this would be as good a book as could be found to study next. The title describes exactly what it is.

10. *Mrs. A. H. Mateer. New Terms for New Ideas. A Study of the Chinese Newspaper.*

This book is not intended as a beginning book in the study of Wenli. It is the best attempt that has been made so far to present the new terms in a systematic way and in such a form that they can be studied. The grouping of subjects is good. Each lesson consists of a vocabulary, Chinese text and (for the first half of the book) English translations. I think that the early part of the book contains far too many unrelated sentences. This is not so true as one gets on.

I believe that the best way to begin the study of the literary language, when the student has advanced sufficiently in the colloquial to make it wise for him to undertake the second language, is by studying Baller's Lessons in Elementary Wenli, accompanying it by a reading of Hirth's Notes and following it by careful study of Morgan's Wenli Styles; in all this work paying attention especially to the difference between colloquial and Wenli constructions, observing especially the use of the Wenli particles or "hollow characters,"

refusing always to be satisfied by the teacher's explanation that a character is "hollow" but insisting that the teacher make clear what effect the use or non use of the particular particle has on the sentence. After the study of these three books I think that the student will be prepared to work profitably in any of the departments of Chinese literature. Novels, essays, history, documents, letters, magazines, classics, newspapers, etc. can be studied to advantage. Men who have studied Chinese several times as long as I have, tell me, however, that the time never arrives when literary Chinese is easy and can be understood without close effort.

If the Language Schools confine their attention, as it seems they should, very largely to the spoken language it would be wise for the Summer schools at the vacation resorts to offer courses in Wenli in order to help those who have been out eighteen months or more in beginning this study or in taking up some new department of Chinese literature. Any one who is interested in religion, philosophy, history, politics, literature or indeed in life itself will find that the unlimited fields opened up by the study of the Chinese literary language amply repays the effort it costs.

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## The Chinese Student Volunteer Movement for the Ministry

W. B. PETTUS, B.A.

**W**HEN the Student Volunteer Movement for Foreign Missions was founded nearly thirty years ago, by R. P. Wilder, D. L. Moody, and others, a large number of students began to announce their purpose to become Volunteers. Experienced missionaries said that if one per cent of those forming this purpose should reach the mission field, the Movement would have more than justified its existence. Up to the present time, more than 30 per cent of the members of that Movement have reached Foreign Mission fields.

The Church in China is not yet in a position to engage in Foreign Mission work, all the strength it has is still needed in China. The most important positions in the Church, the most difficult to man, the poorest paid, and in many respects, the ones demanding the most sacrifice, are those which demand ordained men. The Chinese Student Volunteer Movement for

the Ministry has therefore, wisely, concentrated its energy upon securing men for the Christian Ministry. It has proved unwise in China, as in other lands, to give statistics of the numbers who have signed pledge cards. The Student Volunteer Movement for Foreign Missions announce only the number of those Volunteers who have sailed. There are two very definite steps which the Volunteers in China need to take, and in connection with which statistics can be given by the Executive Committee. Up to the present time 107 have entered Theological Seminaries and 40 have already taken up work for the Ministry. These two groups may be looked upon as the fruit of the Volunteer Movement which has been realised up to the present time.

Experience has shown that the following restrictions on the membership in the Student Volunteer Movement are needed. Only those who have stated their purpose to enter the Christian Ministry for life, who have reached the middle school grade, who are at least eighteen years of age and who are endorsed by some pastor, missionary, or teacher, can be recognised as members of the Student Volunteer Movement for the Ministry.

Pastor Ding Li Mei, the founder of the Movement, continues as travelling Secretary. The first half of 1914 he was in Szechuen and did most successful work there in leading Christian students to dedicate their lives to the Christian Ministry, as well as leading many non-Christians to begin the Christian life, and his work has been well testified to by the Ding Li Mei number of the West China Mission News. During the last half of 1914 Pastor Ding took an active part in the Eddy Evangelistic Campaign, especially in Fukien. Pastor Ding has grown rapidly during the years and especially in the depth and richness of his prayer life. He not only presents the call of the Ministry clearly and powerfully, knowing as he does the conditions in China, but he is furthermore an example to the students in the work of an evangelist.

Pastor Wang Shan Chih, graduate of the University of Nanking and for many years pastor of Methodist Churches in Kiangsi province, is devoting the academic year 1914-15 to the work of the Student Volunteer Movement, as travelling secretary. He has already visited Volunteer Bands in Shantung, Manchuria, Chihli, Honan, Hupeh, Kiangsi, Kiangsu, and Chekiang. His visits have been fruitful in winning new



Volunteers, strengthening the purpose of old Volunteers, in improving the Bands and in winning non-Christian students in the evangelistic meetings which he has conducted in many places.

In several parts of China the Volunteers complain that no seminaries planned for college graduates are available for them to continue their preparation after completing their college education, and many of them object to studying in classes with men of less training than themselves. Some Churches and Missions which heretofore have had ministers of less training are finding it difficult to adjust relations between these college graduates and the older ordained men.

In some parts of China the students know little or nothing of the larger plans of the church leaders or missionaries who see the needs of the Churches and the places which must be filled, and what new work should be begun which will demand the services of college trained men. The Executive Committee of the Student Volunteer Movement must therefore secure from the authorities of the different Churches and the leaders of the different missions a statement of what is needed, in order that these statements may be published in *China's Young Men*, Chinese and English editions, and in pamphlet form presented during the visits of the travelling secretaries to the Colleges. The Student Volunteer Movement for Foreign Missions has for several years done a similar work by securing statements from the mission boards of North America and publishing them under the title of "Needs of the Field," and this has been very fruitful in securing Volunteers and in enlisting new workers for important positions.

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## House Screens

W. H. DOBSON, M.D.

**T**AKING into consideration our present knowledge of the danger to health from rodents, filthy flies, and stings of insects, this paper needs no apology. I shall refer to semi-tropical conditions, especially as found in South China.

We are all cognizant of the ignorance of hygiene, and the lack of sanitary regulations, on the part of both officials and populace; and it is obvious that efforts toward eradication of rodent and insect pests will meet with many insurmountable

obstacles. Rice fields and swamps often surround the premises, while cesspools for storage of nightsoil are to be found wherever market gardens exist. Filthy streets and foul gutters would decimate the population if it were not for heavy tropical rains. All these sources of danger are, as a rule, beyond the control of the foreign resident, and therefore, it seems, our only present resource is defense, *viz.*, the screening of dwellings.

No place in our screen picket line may be left unguarded, for the rat and mosquito seek dark corners and small holes, while the fly rides in state on our shoulders, or on food to and from the kitchen. One can easily understand that unless the house and kitchen be *completely* screened, one fly laden with diphtheria, scarlet-fever, poliomyelitis, or typhoid, may poison food; a few mosquitoes may infect with malaria and make sound sleep impossible; a plague rat may leave his flea;—to say nothing of the entrance of other vermin, cockroaches, bugs, flying ants, centipedes, snakes, and mice. From recent experiments one fly has caused a bottle of milk to become, in thirty-six hours, a pure culture of typhoid bacilli. Partial screening is nearly as bad as no screening.

A few remarks on the habits of adult mosquitoes may not be out of place. The mosquito may be carried long distances by the wind. He is a creature of the dark, and hides under thick foliage, and in dark corners in basements and attics, behind wardrobes and under beds. A windy, well lighted place does not harbor these insects. The mosquito begins to leave his hiding place at dusk, and returns about dawn or shortly after. At these hours many insects may be killed on the inside of the screens, as they try to escape. Household duties should be so arranged that there will be little opening of doors during the hours of twilight and dawn. The mosquito is guided by the odor arising in the warm air from the human body, therefore the draft through an unscreened fireplace or drain will surely conduct the pest and render screens futile. Ordinarily a mosquito is not poisonous unless he has previously bitten a person or animal carrying the malarial germ.

The fact that a screen has been fixed in each door and window does not necessarily insure protection, any more than a bed net protects the occupant when he raises it, or when his hand presses against it in sleep. (a) If these barriers were never moved; (b) if there were no other openings to the interior,

such as chimneys, drains, rat holes, spaces over and under doors, ventilators in the ceiling, etc.; (c) if the screen is of sufficiently small mesh; (d) if it were not corroded by rust; (e) if careless servants did not punch holes; or (f) prop doors open; one might rest secure. Our problem is to overcome these "ifs" in an economical and effective way.

(a) *Movable door and window screens.* The fewer the better. There are two methods of screening, viz., (1) screening of only doors and windows, or (2) screening of the entire verandah, thus reducing the number of necessary movable screens by at least two-thirds. Economy would seem to call for the former method. However, a large proportion of the time spent under roof should, especially in the case of children, be spent on the verandah. When the house has no screens, children are hustled under a bed net for the daily nap, and as soon as possible on the approach of night. I know of one little girl who puts her feet in a pillow case and pulls it to her knees while eating supper. With only doors and windows screened, safety from insects is secured at the cost of liberty of movement and of light.

Disadvantages of verandah screens :

Greater cost of wire screen, say 40 per cent.,  
Danger from typhoons,  
Greater danger from rust.

Advantages of verandah screens :

Less cost of labor in construction,  
No doors to open or be propped open,  
No window screens to open for bolting shutters,  
No small traps for shutter bolts,  
More outdoor life for all during the rainy season,  
An outdoor sleeping place,  
Does not furnish a roosting place for insects.

Each entrance to the house must have a screened vestibule with outer and inner self-closing doors at least six feet apart. (This to prevent both doors being held open at the same time.) *Screens always open outward.* A weight and pulley is better than a coiled or torsion spring. The latter permits an unlatched door to swing open in the wind which carries the human odor and affords a straight track for mosquitoes. If possible the outer of these two doors should be where there is light and wind, i.e., the door to be flush with the outside of the building to afford no sheltered harbor for insects. The



inner door should be in as light a place as possible to prevent stray mosquitoes roosting nearby. Do not have double-leaved doors. One of these will need to be bolted, and even then springs enough to prevent the other door from latching properly. Again, one door of a double door is always too narrow for chairs to be carried through. The better plan is to have one narrow and one wide door, or two small side sections and one large central one. These smaller sections can have hinges and be securely bolted. The free edge of these small doors should be wide and thick, with the wide side facing the door casing, so as to provide a firm place for the hinges of door catch. It is not always necessary to put screen in the lower part of doors—a panel often answers better. A door catch is not necessary if a weight and pulley are used to draw the door shut. The pulleys should be set so that the rope may run freely and without noise.

Window screens should have light frames nailed to window casing between glass windows and shutters. (Nail heads left projecting for easy removal.) There should be small openings, sliding up and down, so that shutter bolts may be secured. In some houses these bolts are made long enough so that both may be operated from one slide. The net must be on the outside of the frame. In case coarse mesh (12 to inch) is used, the wooden strips holding net to frame should be placed so that the edge of frame on inside of net projects beyond the strip. This is to prevent mosquitoes from getting a foothold on the outside strips and pushing through the mesh.

(b) *Other openings than doors and windows.* Chimneys carry warm air and odor from the room and should, when not in use, be stuffed with paper, or have a frame of screen to cover the opening into the room. A water valve or a weighted door opening outward will efficiently guard drains. Rat holes should be carefully seached for. Openings into the attic, or ventilating spaces in the ceiling must be completely screened. Do not leave a space below or above doors. Should the verandah have rain water drains, these must be screened or stopped with wooden floats. Raise the bottom of the frame one inch from the tiling and have a separate small frame or wooden strip made, which can be removed and cleaned once a month; water will trickle beneath this if cleaned occasionally.

(c) *The screen.* This should be 12, or better 14, mesh to the inch. Wire screening is marketed in almost any width,

and comes in bronze or copper, galvanized iron, and painted iron. Bronze and copper cost double and will last probably three times as long as the galvanized iron, which, in turn, costs twice as much and will last twice as long as the ordinary painted screen. I use galvanized iron, painted.

(d) *Rust.* Bronze and copper will not rust as soon as iron. Insect droppings combined with collections of dust where the wires cross, apparently do more to destroy screens than simple mist or rain. The south side screens of galvanized iron will last about five years, while the same material in other places will give good service for ten years or more. Possibly one of the reasons for this difference is the fact that driving rains come on the north and east sides, and wash screens clean. A paint of white lead, red lead, white zinc, ochre, and tung oil is one of the best preservatives.

(e) *Accidental perforation.* If it were not for this danger, bronze or copper would probably be more economical. Lower parts of doors may be panelled, or chicken netting securely nailed inside, or outside, as is needed. This netting makes a very neat looking screen. A push rail may be nailed inside the screen at the level a servant would be likely to push.

(f) *Propping screens open.* This should be discouraged by a system of fines heavy enough to be deterrent. Eternal vigilance seems to be the price of good sleep. For doors at stairways a treadle fixed on a lower step and attached to the door latch by cord and pulley may be made to conveniently open the door by a pressure of the foot.

*The problem of the kitchen.* This is generally one of the most neglected places on the premises. Here the servants have full sway, and here of all places food may be contaminated. The first step in screening this place should be that of cleansing. Have a cement sink, cemented drains, and running water from a closely covered jar outside the kitchen. Give the room much light and use paint and whitewash plentifully. By all means remove the native fireplace and close up the smoke escapes. A foreign range is more economical though you still burn wood. Kerosene at present is nearly as cheap as native fuels. Surely the place for food preparation should be absolutely clean. We may now use screens and they will prove of value. These will receive rough treatment, and chicken netting of  $\frac{3}{4}$  inch mesh may be nailed inside the screen to reinforce it. By lapping the net about three inches near the top of a sunny window, and

separating the pieces about  $\frac{1}{2}$  inch an escape may be arranged to permit flies to crawl out of the kitchen. The lower piece of screen is the longest, and should be on the outside, the separating strips to run perpendicularly. This fly escape will do where a few mosquitoes will not especially annoy.

Attention should be given to the immediate surroundings of the house in order to make screening more effective. There should be no heavy foliage within twenty feet of the house. Basements and the space under the house should also be screened, so as to prevent insects finding a roosting place. Old pots and cans must be removed, or inverted so as not to hold water. All pools to have a periodical sprinkling of kerosene. Wells and cisterns must be screened or tightly covered. It is much better to have a modern cast iron pump than the open catch-all-well so generally in use. Especial attention should also be paid to flower vases and the drip dishes under flower pots in the house. The water in these should be changed every three days. All drains and gutters should be open to the sun, and of V or U shape in order to insure good drainage and dryness. Any other sort of a ditch is a crime in this latitude. If the bricks have settled so as to prevent perfect emptying of the drain, then use a mixture of three parts good clean sand to one of cement and fill up the ditch to water level.

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## The Trend of Thought in the Chinese Church

S. ISETT WOODBRIDGE.

**T**HE Christian Church in China has developed more rapidly in some centres than in others, and this fact makes it extremely difficult for those who have to deal with the Church as a whole. At the present time there are many delicate questions arising in certain quarters which require the most careful handling. The wise missionary will eliminate the personal equation as far as possible and, humbly and unseen, seek to guide the Chinese brethren, in the firm belief that the best apologetics to-day are love, forbearance, self-sacrifice and service.

With our knowledge of history in the planting and training of the Christian Church in our own countries we are apt to forget that for the most part the Chinese are ignorant of those processes and evolutions that have gradually developed the



Western Churches ; or take for granted a knowledge of procedure which the Chinese have not acquired. The Church in the Far East is in the first century of its existence and there is little experience of the laws of spiritual and material growth which have directed and governed the progression which is exhibited in the Churches in Europe and America.

Few people who do not keep in constant touch with the Chinese, realize what a wonderful change has come over them both in thought and character since the Revolution three years ago. In many respects this change is not flattering to the Chinese, but on the whole it may be said that the Christian Chinese are much improved by the new order of things. The spirit of independence, however maudlin and confused it may display itself in certain quarters, however misdirected it appears and however distasteful it may be to those who have acquired the settled *habitus* of control, is the first result of the *débâcle* of 1911. A new impelling force was injected into that idea of liberty both in Church and State, that our translated Western books had generated. It would be interesting here to follow the trend of secular events since the Revolution, but we can only rehearse briefly what took place and is taking place in the new history of the Chinese Church. The Revolution threw a new meaning into 自立, two characters which fairly connote the word *independence*, but in the rough and tumble of the wars of the past centuries, in Europe and America, the westerner has strained its content. It should never imply antagonism, and to the Chinese, 自立 in its primary significance never carries the 排外 with it. In the many articles on this subject written by Chinese that we have seen, there are the most guarded statements, and there is the most careful solicitude on the part of the writers to refrain from giving offence to their foreign colleagues in the work of preaching the Gospel.

Self-supporting Churches have sprung up in all parts of China and have been tactfully encouraged by some missionaries who have caught the spirit of the movement however raw, misguided and jejune the manifestations of that spirit may be. There is no doubt that many Chinese have gone too far in certain efforts towards independence but the large body of Christians are willing and even eager to work together with the missionary. The new spirit needs guidance and direction and the times demand our forbearance and our earnest prayers ; for it is prone to wander into wrong ways, to deal with politics and

secular patronage, and to become debased by the seductions of the world. In politics the missionary should be seen and not heard, and in all the history of China there has been no better time to keep silent in government affairs than just now.

Examples of practical independence on the part of the Chinese are seen in the newspapers that have been established by the Christians some of which have been obliged to close down largely on account of political complications. These papers have a decided Christian tone. The *大光報* (daily) in Hongkong is a very sprightly sheet but it was banned by the Canton authorities. The *覺魂報* (daily) was closed and its staff arrested by the Canton officials for publishing the account of an insurrection. We learn, however, that the editors have been liberated and that it will resume publication soon. It is a good newspaper. The officials in Shansi were not satisfied with the news published in the *晉陽日報* and it was temporarily stopped. There must be some Christian influence in the Szechuen *成都白話進化* newspaper. It is a purely Chinese production and says plainly what the editor thinks without mincing matters.

But the Chinese authorities narrowly watch the newspapers, and private letters from Chinese correspondents have come to the office of *The Chinese Christian Intelligencer* bearing the marks of the police and stating that they have been officially opened and resealed! In one of the central provinces of China there was some trouble about the ill-considered removal of some chapel sign boards. "The outcome of this," says a correspondent, "has been that the county magistrate forwarded a statement of his standpoint to the provincial authorities, they in turn handed it on to the central government, and now proclamations have been spread far and wide. I have a copy printed in the Shanghai *Shih Pao* of October 13th in which the Independent Church is practically proscribed and Mr. Ko, who was most certainly not to blame for anything wrong that had happened, is specially named in a connection that is both untrue and unjust. Mr. Ko is well known to all Christian workers in Changsha and all hold him to be a zealous, well meaning man." The whole of this matter has been thoroughly ventilated in the Chinese religious press, and it is only just that it should be generally known.

Other manifestations of the new spirit are the critiques of literature prepared by foreigners. The *土白* and "Romanized"

have been violently attacked as militating against the study of pure Chinese and the Pastor's Association of Shanghai have long since discouraged the study of the 土白 by their children. Criticism fair and timely by Chinese of ability is now directed against some of the translations made by the Mandarin Bible Revision Committee, whose statement in Chinese published in *The Intelligencer* about a month ago, meets with considerable opposition.

Chinese contributors to the columns of the religious papers are generally sound in the faith. They desire to spread the revival fires now breaking out in different places and they will have none of the destructive criticism now so rampant in the west. Having been tutored by conservative men for many years, it would take a long time to unsettle their beliefs even if some "smart Aleck" of ecclesiastical vandalism could be found who might try the experiment. Again there is a craving on the part of the Chinese for some form of Church polity. This shows that while our great interdenominational Committees on Union may be desirable, still the great western denominations that have enriched and systematized our Church benefices, shaped our history and directed the life of our own people, must of necessity be perpetuated perhaps under modified forms, in the Church in China.

The corollary of the propositions here set forth is that in order to bring about a successful issue to our work at this particular juncture the missionary must first obtain the Chinese viewpoint.

Literature, education, preaching must have definite aims. We can not draw the bow at a venture with the expectation that something *may* be hit. There must be a direct object in view. A witnessing church is far more powerful than a witnessing individual; and the efforts of our Chinese brethren towards the self-support of that Church show that the Gospel is making them free indeed. The foreign missionary should heartily co-operate in that spirit of self abnegation which would risk even the loss of his own individuality in the attempt.

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## Seventh Meeting of the Executive of the China Continuation Committee

**T**HE Seventh Meeting of the Executive of the China Continuation Committee was held in the offices of the Committee in Shanghai, February 22nd-24th, 1915. There were present Bishop L. H. Roots, Dr. G. H. Bondfield, Bishop J. W. Bashford, Dr. R. E. Chambers, Mr. C. T. Wang, Rev. Shen Wen ch'ing, Dr. D. Duncan Main, Mr. D. E. Hoste, Dr. F. D. Gamewell, Mr. Wang Yuen-teh, Rev. Ch'eng Ching-yi and Rev. E. C. Lobenstine.

The Sub-Committee appointed at the last meeting of the Executive reported the result of their scrutiny and revision of the budget, and made a statement of the receipts and expenditures of the Missionary Emergency Fund and of the present financial situation of Continental Missions in China. The report of the Committee was received and the Committee continued.

It was voted that we recognize with gratitude to God and sincere thanks to contributors the generous gift received through Dr. A. J. Brown, Chairman of the Committee of Reference and Counsel, New York, for the China Missionary Emergency Fund, and that a statement of the funds already expended be forwarded to Dr. Brown.

Voted also that this Committee, after considering the whole matter of the financial needs of the Continental Missions in China, find it extremely difficult to forecast the needs that may arise during the current year. In view, however, of the fact that requests for financial help are still being received by the Committee, and in view of urgent needs that may arise, the Committee appeal to the Committee of Reference and Counsel in New York for a grant of Gold \$5,000 per month for the three months of February, March and April. Further information as to conditions will be sent at the time of the annual meeting in May.

The total receipts under this fund from Sept.

1st to Feb. 11th were	...	...	...	Mex. \$16,241.88
Total appropriations	...	...	...	14,633.52
Leaving a balance on hand of...	...	...	...	Mex. \$ 1,608.36

A financial statement was made by the Treasurer and was approved.

The Chinese secretary, Rev. Ch'eng Ching-yi, read a report which included a statement regarding the condition of his health, the work which he had been doing since his return to China, trips made, and plans for the China Church Year Book, 1915 edition. The report was received with thanks and Mr. Ch'eng was urged to proceed with due care to his health.

The Foreign secretary made a statement regarding the China Church Year Book, 1914 edition, the steps taken in seeking to collect uniform statistics, the changes in the office staff, the proposed change of offices to 5 Quinsan Gardens, which will be made on April 1st, and the receipt of grants of books from different Publishing Houses.

The Committee expressed their thanks for grants of books and magazines by the Christian Literature Society, the Chinese Tract Society, the Young Men's Christian Association, the China Baptist Publication Society, and to Mr. E. J. Dingle for a copy of his new map of China.

A statement was made regarding the present state of the negotiations with the Board of Foreign Missions of the Reformed Church in America in the matter of the call of Rev. A. L. Warnshuis to become National Evangelistic Secretary. In view of the desire of the Reformed Board that further consideration of this matter should be postponed until the Annual Meeting of the China Continuation Committee in May, it was voted that this Committee cordially acquiesce in the desire of the Board of Foreign Missions of the Reformed Church in America to postpone further consideration of this matter until the full meeting of the Committee in May.

By way of a report from the Forward Evangelistic Movement Committee, the minutes of a meeting of the Committee held in Shanghai, January 12th-18th, were submitted to the meeting for consideration. The following resolutions were passed:—

That the Executive Committee note with satisfaction that in accordance with Minute No. 13 of the last meeting of the China Continuation Committee, May 1914, the Forward Evangelistic Movement Committee have conferred at length with the officers of the Evangelistic Association, and that at the meeting in Shanghai, on Jan. 13th-18th, 1915, the chairman, vice-chairman, and secretary of the Association expressed themselves as in hearty accord with the work and plans of the Forward Evangelistic Movement Committee. Having considered the preliminary statement of the program which the Forward Evangelistic Movement Committee propose to present to the Annual Meeting of the China Continuation Committee in May, the Executive Committee approve the general terms of the same, and authorize the Secretaries of the Continuation Committee to assist the Forward Evangelistic Movement Committee in making such arrangements as are necessary before the annual meeting, in order to carry out this program.

That the Executive Committee recommend to the National Committee of the Young Women's Christian Association that Miss Ruth Paxson be enabled to give a part of her time for Evangelistic work with students in relation to the plans of the Special Forward Evangelistic Movement Committee of the Continuation Committee.

That the Executive Committee authorize its Foreign Secretary to take the steps requested in regard to invitations to Evangelists from abroad, namely :—

To extend to Dr. Robert E. Speer, Secretary of the American Presbyterian Board of Foreign Missions (North), a hearty invitation to conduct a series of meetings in China in 1915, and,

To correspond with Dr. John R. Mott regarding the possibility of obtaining the services for meetings in China of some of the speakers from abroad, whose help he has been asked by the Japan Evangelistic Campaign Committee to endeavour to secure for the Evangelistic Movement in that country.

That the Executive Committee approve of the preparation by the Special Committee on a Forward Evangelistic Movement of a "Hand Book of Suggestions for United Evangelistic Work," and authorize that Committee to draw from the Treasurer of the China Continuation Committee a sum of one hundred dollars, for the printing of this pamphlet.

That the Forward Evangelistic Movement Committee be authorized to represent to the Committees in charge of conferences at the summer resorts the desirability of arranging this year to give a place in the conferences to the subject of Evangelism among all classes, emphasizing especially the strengthening of the spiritual life of the Church. That this Committee endeavour also to bring the same subjects before summer schools and conferences attended by Chinese pastors and workers.

Brief reports were made regarding the work of the following committees :

- Committee on Survey and Statistics.
- Committee on Business and Administrative Efficiency.
- Committee on Theological Education.
- Committee on the Social Application of Christianity.
- Committee on Uniform Terms, etc.

The Committee passed a resolution recording their humble thankfulness to God for, and their profound appreciation of, the work accomplished by Mr. G. Sherwood Eddy in the course of his remarkable Evangelistic Campaign in China last year.

A communication received from the Organizing Committee of the Chinese Christian Church in Peking, asking the Continuation Committee's help in determining the form which that Church's organization should take, was read, and after full discussion it was voted that the letter be acknowledged with an expression of our sympathy and that it be referred to the Special Committee on the Chinese Church and Church Unity, with a request that it receive the Committee's careful attention and be reported on at the annual meeting in May.

Dr. F. J. White of the Shanghai Baptist College was elected to the special Committee on the Chinese Church and Church Unity in the place of Rev. George H. Waters, absent on furlough.



Dr. R. E. Chambers, Chairman of the Special Committee on Christian Literature, reported the holding in Shanghai on February 20th of a Round Table Conference of those engaged in the production and circulation of Christian Literature. At this meeting there were present representatives of all of the different Publishing Houses in Shanghai, and in addition also of the North China Religious Tract Society, the South China Religious Tract Society, the Central China Religious Tract Society, and the China Baptist Publication Society, making it probably the most representative gathering of the kind ever held in China. The Conference took steps looking to the organization of a "Christian Publishers' Association."

Several resolutions adopted by a Round Table Conference on Bible Study held in the Union Church Lecture Hall, Shanghai, February 20th, and also a communication received from the West China Mission Conference of the Methodist Episcopal Church requesting the Executive of the Continuation Committee to inquire into, and, if possible, secure judgment of the leading missionary societies, conducting work in China, as to which methods in carrying on Sunday School work give promise of the greatest efficiency at least expense, were referred to the Special Committee on Sunday School Work.

Upon recommendation of this same Round Table Conference, it was voted to recommend that the China Continuation Committee at its annual meeting arrange for a small working committee representing the China Sunday School Union, the Centenary Conference Bible Study Committee, the Young Men's Christian Association and the Special Committee on a Forward Evangelistic Movement, to act as a bond among these committees, to correlate their work, so far as they are on parallel lines, to prevent overlapping, and in general to act as a clearing house for these committees. The following were suggested as a preliminary committee to consider these interests in the interim before the annual meeting in May, and to report at the annual meeting any plans of importance looking to greater effectiveness in the promotion of Bible Study in China: Dr. A. P. Parker, Dr. D. MacGillivray, Rev. F. Rawlinson, Rev. E. G. Tewksbury, Dr. P. F. Price, Dr. J. E. Williams, Mr. C. T. Wang, Dr. W. E. Taylor, Miss Ruth Paxson, Dr. F. D. Gamewell, Dr. W. H. Yang, Dr. F. J. White, Bishop W. C. White, Dr. O. L. Kilborn, Rev. A. L. Warnshuis, Rev. R. A. Jaffray.

The Secretary reported that the erection at 18 Peking Road, Shanghai, of a Central Missions Building was under consideration. The Committee expressed their opinion that the erecting in Shanghai of a building that may serve as headquarters for various missions and missionary organizations would be of large value.

Dr. D. Duncan Main reported that substantial progress had been made by the China Medical Missionary Association during the past few months and that the biennial meeting of the Association held in Shanghai in the beginning of February, was very successful. He expressed the hope that before the Annual Meeting of the China Continuation Committee the Medical Missionary Association would be able to report that an Executive Secretary had been found.

The Secretary reported actions passed by the China Council of the American Presbyterian Mission (North) with regard to the work of the Continuation Committee. The Council expressed themselves as satisfied with the attitude which the China Continuation Committee is taking toward the question of elective representation and as desiring to co-operate in any feasible way with the work of the Committee. In view of the many advantages which would accrue from uniform statistics of the work of the Missions in China, the Council voted to recommend to the Presbyterian Board of Foreign Missions the inclusion in the statistical forms used by them in China of the schedule adopted by the China Continuation Committee at its second annual meeting.

Bishop Roots was requested to bring to the notice of the General Synod of the Chung Hwa Sheng Kung Hwei, which is to meet in Shanghai April 14th-18th, the statistical forms of the China Continuation Committee, and the steps being taken to secure their more general adoption in the hope of helping forward the securing of uniform statistics from all missions in China.

It was voted that having Mr. C. L. Boynton's statement of the salary that has been promised for three years and having his request for action on the part of this Committee before us, the foreign secretary be hereby instructed to write Mr. Boynton authorizing him to receive his salary from July 1st, and his expenses for travelling and passage from the fund kindly provided for this purpose, and that we further request Mr. Boynton to express to the donors of this fund the Committee's appreciation of their generosity. Mr. Boynton was authorized to raise \$1,000. gold for necessary office equipment.

A letter from the Preliminary Committee on Higher Education in Fukien Province signed by Rt. Rev. H. McC. E. Price, Chairman, and Rev. A. L. Warnshuis, Secretary, requesting the Continuation Committee to suggest what in its judgment should be the relation of the Foochow University to other Christian universities in China, was brought to the attention of the Committee. It was voted that the Committee learn with interest of the steps being taken in the development of higher education in Fukien Province, and that in view of the fact that the Advisory Board of the Educational Association of China are prepared at

their coming in May to consider the question of the appointment of a Commission, including a few prominent educators from abroad, to make a special educational survey of higher educational work in China, the Committee refer this letter to that Body with the request that they give the matter their consideration and report to this Committee.

A letter from Miss Grace Coppock, general secretary of the Young Women's Christian Association, calling the Committee's attention to the desirability, in evangelistic work, of reaching the women of the family as well as the men, was referred to the Special Committee on a Forward Evangelistic Movement.

The Honorary Secretary was requested to write to Dr. J. C. Gibson expressing the sympathy of the Committee in the death of his wife, and to Rev. C. J. Voskamp, also expressing the sympathy of the Committee in the loss of his son.

The Committee voted to invite Rev. John F. Goucher, D.D., LL.D., Chairman of the American Section of the Special Committee on Education of the Edinburgh Continuation Committee, and Rev. J. H. Franklin, D.D., Secretary of the American Baptist Foreign Missionary Society, and also a member of the Edinburgh Continuation Committee, to be present at the annual meeting of the China Continuation Committee.

It was voted that in view of the fact that the Advisory Council of the Educational Association of China desires to meet in connection with the Annual Meeting of the China Continuation Committee, the date of the Third Annual Meeting be changed from May 4th-8th to April 30th-May 5th.

The Committee adjourned to meet again on April 29th at 9 a.m. in the offices of the China Continuation Committee.

E. C. LOBENSTINE, *Secretary*.

OFFICES OF THE CHINA CONTINUATION COMMITTEE,  
5 Quinsan Gardens, Shanghai.

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## Our Book Table

THE PRESENT WORLD SITUATION, THE CHRISTIAN CHURCH IN RELATION TO NON-CHRISTIAN LANDS. By DR. J. R. MOTT. *Student Volunteer Movement.* Price \$1.00 gold net.

The present world problems as they affect world evangelisation is the subject of this remarkable book. Dr. Mott has held counsel with 1,200 of the leaders in Asia, and presided at a series of epoch-making conferences throughout the Orient, besides addressing large numbers of the educated classes. The scholarly mind, the grasp of essentials, the unique knowledge of Dr. Mott, are seen on every page of this wonderful book. The first chapter gives in bold strokes the present day conditions in mission lands, followed by a chapter which shows the readiness of the educated classes to listen sympathetically to the message, as proved by Dr. Mott's own journeys, and Mr. Eddy's. The impact of West and East, in its varied aspects, is delineated in a masterly manner. Then follows vivid discussions of the problems of unity and co-operation, and it closes with the imperative need of the spiritual factor. All these themes are illustrated from the author's wide-world experiences, and from the reports of other recognised leaders. It is a book to read and pray over, and will touch the springs of thought in a marked degree. The statesman and the saint speak here with one voice. Surely this book must, under God, produce searching of heart, and a relentless endeavour to grasp the opportunity of the moment, as also clarify the vision of God's own people to follow His lead valiantly. It is a book for to-day, full of depth, forcefulness and unique interest.

SEER.

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GLEANINGS FROM CHINESE FOLKLORE. By NELLIE N. RUSSELL. *With some of her stories of Life in China, to which are added Memorial Sketches of the Author from Associates and Friends.* Compiled by MARY H. PORTER. Fleming H. Revell Co., 1915, pp. 169.

This little volume is a well deserved and a judiciously executed Memorial of one of the best qualified and most winning missionary workers who ever came to China. The compilation and the dedication are by Miss Porter, long associated with Miss Russell in Peking, and the foreword by Miss Luella Miner, another long time fellow worker. A most hearty appreciation is contributed by Mrs. Chauncey Goodrich, who was intimately acquainted with Miss Russell's exceptional work for high class women in Peking, as well as with her labors for country women in little Chinese hamlets, to whom so much of her strength was given. About 120 pages are devoted to twelve tales, ancient and modern, covering a wide range of Chinese life and history.

These stories had been collected and translated by Miss Russell, and are now fitly embodied in this loving memorial of a worthy life.

A. H. S.

"*A Chinese Christmas Tree.*" Norman Hinsdale Pitman. Illustrated by Liu Hsing-fu. Fleming H. Revell Co. Price 50 cents Gold.

This is a book for children telling about a small Chinese boy named Wo-lo. He seems to have lived in a comfortable home under fairly happy conditions. One day, when skating, he fell through the ice, developed a feverish cold, and was ultimately visited by an American lady doctor who cured him. The boy expressed a wish to hold a Christmas Tree celebration in his own home, and the story tells how Wo-lo was able to make himself and others happy in this way. There is a vein of wisdom running through the simple pages, and we can readily believe that the book will be a welcome gift to the "tiny tots" of western lands.

The illustrations are a fair sample of native art, and will please little folks.

J. W. W.

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ENGLISH LEARNED BY USE, Book I. *Lessons in Speaking, Part 1.* By BROWNELL GAGE, B.D., M.A. The Commercial Press, Limited, Shanghai. 1915. Price 60 cents.

After having examined the books which I find in use or suggested for use in teaching English to Chinese, I feel that this one is the best to use with beginners. It places the stress, where it should be placed in beginning, on learning to speak; it calls for very little translation from English into Chinese or from Chinese into English, because the lessons are so graded and arranged that from the first hour the teacher can make himself understood in English by the use of objects, motions and pictures. Grammar is taught inductively rather than by memorizing rules. Each new lesson brings in a fresh vocabulary and there is constant progress in idiom. The preface and introduction are a splendid epitome of the best things that have been said and written on how to teach a foreign language. And what Mr. Gage has written here should be read repeatedly by all those who have any responsibility in connection with the teaching of English to Chinese students. What he says is based on careful study, wide reading and not a little experience in the teaching of English to Chinese students. The book is clearly an outgrowth of class room work. The author promises future editions in which phonetic script will be given for the early lessons. He also promises further material. It is to be hoped in the interest of future teaching of English that both these promises will be fulfilled, and that the lessons in the first book will also be made available in loose leaf form so that the teacher can keep all of them and give the members of the class the material in print only after it has been mastered orally from the lips of the teacher.

W. B. PETTUS.

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THE CONSTRUCTIVE QUARTERLY (December 1914).

This is a theological journal, now in its third year, edited in the United States and published in England. Its title means that it seeks to promote unity among the various communions in Christendom. The idea is that only united effort,—not necessarily

formal or official,—can do the work of the Church in the world. Unfair criticism and all animus are banned, but free expression and discussion are expected to result in better understanding.

Most of the papers are American in origin, but there are also contributions from Germany, France, Holland and Great Britain. All theological students will find an interesting variety in its pages; some may find the Higher Criticism present; others will see mild and reasonable representations of moderate positions; but every thinking missionary could get helpful stimulus in this journal.

One of the clearest papers is "Progress a Permanent Element in Religion," by Bishop Guerry, arguing that while the Gospel is unchangeable, yet Christianity is bound to adapt its expression to new conditions in a changing world. Thus there was the writing of John's Gospel as the Church emerged from a Jewish to a Greek world; Augustine restated Christianity in the terms of his age, laying new stress on the Sovereignty of God; Luther again introduced modern scholarship and the democratic spirit; Butler, when the need arose, restated Christian truth in terms of Natural Science. After these examples it comes as an anticlimax when the writer brings forward the name of Henry Drummond.

Similarly with regard to specific doctrine, the early idea of Christ's death as a ransom paid to Satan was followed by Anselm's forensic and commercial view, which was succeeded again by the substitutionary theory of Luther and Calvin. Again it seems to show a lack of the sense of values when the writer names Dr. Moberly and Dr. DuBose as the exponents of the latest views.

Two papers deal with Mysticism; one is on Luther and Mysticism by the German Professor Loofs, which concludes "it is the duty of all friends of constructive Christianity to emphasise the fact that the strength of Christianity does not lie in the knowledge acquired by the mystic of all times, even by the pre-Christian ones, but in *solo verbo*, in the historical revelation alone." The other is by Bishop Boyd Carpenter on Tauler, one of the greatest mystics, of whose works Luther said "I have never seen a theology more sound or more according to the Gospel."

Perhaps one of the best articles is that on Generic Christianity by Dr. Shailer Mathews, a study of the essentials which remain through all development of Christian doctrine. But want of space does not allow us to do more than call attention to it, and we cannot even name several other valuable papers.

One does not go to a theological journal for the best English prose; but the writing might be better; and, strange to say, the Germans are not the worst offenders. But the matter in this issue is very thoughtful and those who read it will not stagnate in mind, as toiling missionaries may so easily do.

S. C.

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THE CREATION, THE REAL SITUATION OF EDEN AND THE ORIGIN OF THE CHINESE. By TSE TSAN TAI. *Kelly and Walsh, Hongkong. pp. 41.*

Forty years ago the promising pioneer of American Presbyterian Mission work in Shantung, the Rev. Mr. McIlwaine, endeavoured to reconcile the Chinese history of the Creation of the



World and the Deluge with Bible History. But his views did not gain general acceptance as many facts necessary to the solution of the problem now familiar were not known then.

We now turn with great pleasure to another attempt to solve the same problem made by an earnest *Chinese* student of fairly wide reading, who thinks he has made it clear that, among other things, the situation of the Garden of Eden was in Chinese Turkestan. He writes:—

When the north of the Asiatic continent was not so cold and frozen as it is at the present day, and when gigantic beasts, reptiles, and strange birds roamed its vast plains and inhabited its dense forests, the primitive ancestors of the human race were created and first saw the light in that crescent-shaped oasis of the plateau of Eastern Asia drained by the tributaries of the Tarim River, bounded on the north by the Tien-shan Mountains, on the west by the Pamir Tableland, on the south by the Kuen-lun Mountains and the highlands of Tibet, and on the east by the Gobi Desert, and now called Chinese Turkestan.

"There are indisputable proofs that the freezing of Northern Asia has been due to a change in the inclination of the Earth's axis, and the shifting of the North Pole from the north of Greenland to its present position."

"As the result of the numerous explorations and archaeological excavations which have been made in Chinese Turkestan, it has been found that the Takla Makan Desert was once an immense lake. Fossils, gravel, sand, chalk grypoea, carboniferous deposits, and 'mesozoic and tertiary transgressions' have been found, all indicating that the land was once convulsed by some seismic disturbance, and finally submerged."

"Ruins of ancient cities abound in the Turfan Oasis, and in the Oasis along the Tibet border, and interesting manuscripts have been found written in alphabets unknown to linguists."

Further, the author adds that the river Tarim with its four tributaries or heads flows eastward through the crescent-shaped oasis of Chinese Turkestan and empties itself into the Lonner Lake. The identification of the four rivers mentioned in Genesis has hitherto been one of the greatest difficulties in the location of the Garden of Eden. The country traversed by this river and its four tributaries is well known to be full of gold and precious stones, as described in the Bible. The bed of the Yarkand river is covered with precious jade, pebbles of different colours, and some of the mountain sides also contain jade. According to the ancient Chinese record of the Deluge the stones quarried by Noah after the Flood were of five different colours, from the Tianshan Mountains.

The author endeavours to show that the wonderful change in Turkestan brought about by the Deluge—no longer considered an unsupported myth of the Bible, but known to all students of physiography—and the recent discoveries of archaeologists in Central Asia, coupled with the proper identification of Chinese ancient records about San Hwang Wu Ti (三皇五帝), etc., with Bible names, make it clear to him that Chinese Turkestan is the true situation of the Garden of Eden, and the original home, not only of the Chinese, but also of the whole human race, and from which, owing to climatic changes, mankind dispersed north, south, east and west. On the ground of the common origin of the human race the author pleads for Universal Peace and Brotherhood.

Though we cannot agree with all the author's claims for the civilization of China to the exclusion of other branches of the human family, we thank him most heartily for endeavouring to

reconcile eastern and western accounts of the beginnings of the human race, and for attempting to give an account of the origin of the Chinese, a subject many learned men had given up in despair.

T. R.

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STUDENT CHRISTIAN MOVEMENT PUBLICATIONS.

"*My Brother the Tramp.*" By Mary Higgs. Price 8d.

Mrs. Higgs deals *con amore* with a subject on which she has every right to speak as an enthusiast and expert. Her present volume, which is on the same lines as her better known "Glimpses into the Abyss," appears to be based upon a sound economic study of existing conditions, and is of course written from the Christian standpoint. The book has been prepared for effective use in Study Circle Work, and is sure to be welcomed by, and prove serviceable to, all who are interested in the deep-rooted social evil of vagrancy.

"*Christ the Teacher.*" By W. M. Sedgwick. Price 6d.

This little book was, we are told, primarily written for students in Elementary Training Colleges. Possibly the ideas enunciated by the author may be held by some to be impracticable, and too idealistic. We do not think so. Mr. Sedgwick's object is to show that the teacher may find for his inspiration and encouragement in the details of the life of the Great Teacher, how very close his highest ideals lie to the heart of Christ, and how truly he can promote the welfare of Christ's Kingdom by performing duties which otherwise he might feel irksome. The volume, which is well written, is arranged for daily study covering a period of eight weeks.

"*Students and the Regeneration of Society.*" Malcolm Spencer, M.A. Price 6d.

A piece of work thoroughly well accomplished. Although written prior to the outbreak of the war, Mr. Sedgwick convincingly demonstrates that the great problem of social regeneration is an international one. There is much in these forceful pages that deserves to be quoted: there is space for only one reference. "The New Society," says the author most cogently, "if it is to be a Kingdom of God, must be one in which no great class of men feels that its claims have been disregarded. One tyranny may overcome another tyranny by force, political strategy, or sheer voting strength, and it may be well sometimes that an old tyranny should fall even at such a cost. If, however, our hope for society is in Christ, it must be a hope for a very different issue. We want to see society adopting principles of life in which we can all glory. We want it to be born from above." Mr. Spencer has written a virile book, every page of which is well worth reading.

"*The Student Christian Movement at Work.*" Price 6d.

An interesting Report of the General Committee of the Movement, 1913-14.

J. W. W.

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L. M. S. PUBLICATIONS.

"*War and the Task of the Church.*" Price 2d.

Six suggestive outlines for use in Study Circles dealing with the work of the Church at home and abroad during war time.

"*Patriots of the Kingdom.*" Basil Matthews, M.A. Price 2d.

Three helpful talks designed for the use of teachers of young boys and girls.

"*The Children's Missionary Fleet.*"

A most interesting and informing pamphlet. Should be read and digested by young and old.

## PAMPHLETS RECEIVED.

*The Organization of a Student Young Men's Christian Association in China.*  
By W. B. Pettus. The National Committee of the Y. M. C. A., Shanghai.

Copies may be obtained free on application to the office of the National Committee of the Y. M. C. A.

Humphry Milford's "Papers for War Time." Oxford University Press.

No. 5. "The Decisive Hour." J. H. Oldham, M.A.

No. 6. "Active Service: The Share of the Non-Combatant." W. R. Maltby.

Both papers are powerfully written and show that the war remains in the deepest sense, a challenge to Christian thought.

## REPORTS RECEIVED.

"To all the Nations." Church Missionary Society.

An extremely interesting, graphically written, and well illustrated short report of the work of the C. M. S. during 1913-14.

*The Thirty-Third and Thirty-Fourth Reports of the International Institute of China.* By Rev. Gilbert Reid, M.A., D.D.

Of special significance in this Report is the unusual Government favour received. In the Appendix to the Report before us will be found mention of the official sanction, the Presidential Rescript and other information which is significant and must be a matter of great cheer to the hard-working promoters of the Mission among the higher classes in China. The Report itself affords much food for thought.

*Annual Report of the Board of Regents of the Smithsonian Institution showing the operations, expenditures and condition of the Institution for the year ending June 30th, 1913.* Washington Government Printing Office 1914.

In 815 pages, interspersed with beautiful illustrations, we have the record of the wonderful activities of the Smithsonian Institution which practically covers the entire field of the natural and physical sciences and includes anthropological and archeological researches. It is of interest to friends in China to note that the establishment of an American School of Archeology in China was discussed in 1913. Professor Eliot Blackwelder gives an account of the Geologic History of China and its influence upon the Chinese people.

## Correspondence

A QUESTION OF BIBLICAL  
CRITICISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I beg to point out in reply to the criticism of Bishop Norris on Mark xii, 35, that there is no 'answer' here in the English sense of the word, so the insertion of 回答 would be irrelevant. Gesenius says, "The expression is simply a Hebraism. In late Hebrew, under the influence of the Chaldee, the verb that had commonly

meant 'to answer' came to signify 'to commence speaking.'"

For similar use of the expression compare I Sam. xiv, 12; xv, 15; xxii, 1 and Mark x, 24.

In the passage referred to 回答 would be specially out of place, as verse 24, the concluding verse of the previous paragraph, expressly states "and no man after that durst ask Him any question."

Yours truly,

F. W. BALLER.

HSIAO TS'AO CH'ANG, PEKING.



INTERNATIONAL REVIEW OF  
MISSIONS.*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Please allow me to state in the RECORDER that word has been received from the editors of the International Review of Missions that the publishers of the Review are unable to continue to offer the Review to Missionaries in China for Mex. \$4.00, in view of the fluctuation in the rate of exchange caused by the war. The Review will, therefore, hereafter have to be paid for in gold at the regular price of eight shillings, or \$2.00 U. S. currency.

Yours sincerely,

E. C. LOBENSTINE.

## PRIZE ESSAYS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR MR. EDITOR: Kindly allow me the courtesy of your columns to draw the attention of missionaries in China to the following announcement, and to ask them to be good enough to make it known among the Chinese writers in their circles.

Dr. Timothy Richard desiring greatly to help meet the crying need for more Chinese authors to write books which will commend Christianity to their fellow countrymen, offers two prizes, one of \$300 and one of \$200, for the best essays with this purpose and aim. Writers may choose their own way of presenting the theme, but the general topic is as stated. Essays should not be less than 60,000 and not more than 80,000 characters. The prize essays shall be the property of, and be published by the, Christian Literature Society.

Manuscripts should be sent to this office not later than the end of December in this year.

The Heads of the Theological Departments in connection with the following will be invited to adjudicate, viz., St. John's University, Shanghai; Nanking University, Shantung Protestant University, West China University, Canton Christian College, and the North China Educational Union.

Yours faithfully,

W. HOPKYN REES.

C. L. S. Office, 143 North Szechuen Road, Shanghai.

## KULING MUSICAL ASSOCIATION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The friends who expect to participate in the sacred concerts at Kuling next summer will be interested to know that the music has now arrived from Novello's, London.

The Kuling Musical Association has thus arranged that those who are to sing may have the music in hand before the summer.

As the supply of scores is limited, persons desiring copies should send their orders early to the undersigned.

Price including postage:

"Rebecca" \$ .75

"Holy City" 1.75

W. S. ELLIOTT.

Secretary.

CHRISTIAN ENDEAVOR  
ANNOUNCEMENT.*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly permit us to notify your readers of our return to China, (after our unavoidably extended fur-

lough), and of our desire to co-operate with them in the extension of the Christian Endeavour Movement in this land.

During our absence from China, we had opportunities of attending a number of large national and inter-national Christian Endeavour Conventions in Great Britain, on the Continent of Europe, and in Canada and the United States; these gatherings were deeply spiritual, and scores of young people offered themselves for service in mission lands.

Everywhere we have found the C. E. cause prospering and being used of God in training young Christians in service, "For Christ and the Church."

We have returned to China with a deepened conviction that this organization which has been such a helpful agency in other lands, and which has already proven its adaptability and usefulness wherever it has been given a fair trial in China, may become a powerful factor in the evangelization of this land.

It is our intention to remain in Shanghai until autumn, before arranging any itinerary.

We are having some new C. E. literature printed and will send out samples soon.

Our address will be, as formerly, 9 Woosung Road, Shanghai.

Thanking you, we are,

Yours truly,

Mr. & Mrs. EDGAR E. STROTHER,  
*Gen. Sec. U. S. C. E. for China.*

#### A PROTEST.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I have just been reading Mr. March's able and interesting article on "The Place of English in Education in China"

and while I agree in the main with his conclusions and have always advocated a larger use of Chinese in mission schools where English is the medium of instruction in all higher branches, I wish to lodge an emphatic protest against one thought which runs through the article, namely that our graduates who have studied in English are inefficient. He says "He (the young man who has graduated from an institution where English is the medium of instruction) seems weak, lacking in ideas, does not command the confidence of those about him; he does not care for the common people and they do not care for him, etc." And again "Is it any wonder that the man loses initiative? Loses the power to think for himself? Should we look to these imitators, these followers of the foreigner for leadership?"

Now as I said I am no unlimited advocate of English but unless they produce a very inferior grade of article in Mr. March's part of the country this is common or garden nonsense. I have had a great deal to do with graduates of St. John's University and Boone University and something with graduates of some other institutions, and have never found them lacking in initiative. I have no experience with graduates of the schools where English is not taught but the graduates of the institutions mentioned above "think for themselves" more than any other Chinese with whom I have come in contact. They may be "out of sympathy with the common people" but I have never heard any one carry a heathen audience as one of these men can, nor have I ever seen a Sunday School of little rag-

gamuffins in China to compare with one that another of them conducts. As to commanding confidence they certainly do mine—of course I do not mean every one of them. There are exceptions, and if the graduates of our northern colleges are less "lacking in ideas" than these are I hope they will be kept out of my way. These young men overwhelm me with ideas whenever I get time to talk with them.

Yours truly,

D. T. HUNTINGTON.

—  
AN APPRECIATION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I don't know whether it has come to your notice that Miss Edith Benham of our mission and late of this station died at her home near London on January 5th. Whether you have heard or not, I think in any case I ought to write a few lines descriptive of the feeling in the churches here and among her colleagues. If nothing were said, it may be that her friends in other parts of China might draw the conclusion that her death passed without the people she worked for and with, taking much account of it. That would be entirely wrong. Both the brethren and her fellow workers are only too unhappily conscious of the loss. Enquiries have been made after her almost every day since she was obliged to leave us owing to the serious state of her health. Her messages and accounts of her spiritual welfare have been eagerly looked for during these last months, and it is no small tribute to the power of her personality that the note of triumphant faith over cruel

pain and weakness went home to the hearts of her people. In the Memorial Service held on Wednesday last (17th), time and again quotations were made from her letters, and thanks given that at last she was at rest from the body—the body which she despised, almost hated, because it so constantly fettered her spirit. The brethren here are practically all very young in the faith, and consequently still largely held by the chain of their old way of regarding death. But the death of this their friend has done much to break that chain and it was wonderful to hear at the Service the note of thanksgiving and praise and not once the note of heathen grief for a loved one torn away and being metamorphasized into something terrifying and inimical.

Of Miss Benham's work in Amoy I cannot speak, though I hear that there as here, she showed the same spirit of entire devotion and reckless self giving. Of her influence on mission councils I cannot speak, for I do not know to what extent use was made in conference of her ripe experience. One thing however I remember, namely that she wrote a paper on Women's Work for the Shanghai conference previous to the Edinburgh Conference. In any case I am convinced that she was but little known to the general society of missionaries in China, for the reason that she was far too absorbed in her intense daily life of intercourse with women and girls of all kinds to have time or desire much to confer. Though she had considerable powers of literary expression, and was a valuable member of committee because of her clear thought and trenchant speech,



yet she hated the interruptions which committees and the like involved.

She was the pioneer of specific work amongst women, when she came to Tingchow eight years ago, and she undertook then a task of appalling difficulty. With a weak heart, for which she had been condemned to hide from China twenty years ago, and with a new language to learn yet she was not afraid. She worked as if every day would be her last, and indeed during her last two years every piece of service was a sheer miracle of consecrated will power. She had a Girls' School, a Women's School, and a Kindergarten, and yet she was almost daily to be seen visiting in the city, and every out-patient day she was in the hospital

sitting with the women waiting their turn. As for her benefactions, no one had any idea as to the extent of the circle she cared for from the old woman of villainous reputation and pilfering habits to the promising boy in the school whose home could not afford to keep him there. It was only when she was obliged to lay down her work, when indeed the work dropped from her trembling fingers, that we learnt how many people looked to her for help.

I am afraid this is rather a rambling account of Miss Benham, but I have very little time at my disposal.

I remain,

Yours truly,

E. R. HUGHES.

LONDON MISSION, TINGCHOW.

## Missionary News

### Presbyterian Federation Meeting.

In our September issue for last year we gave particulars of the steps which had been taken in the direction of a more complete Christian unity in China on the initiative of the Federation Council of Presbyterian Churches in China. Our readers will look forward with interest to the Federation meeting in May and delegates are requested to take note that the Federation (長老會聯會) meets on May 6th in the Lowrie Memorial Church, Shanghai, at 10 a.m.

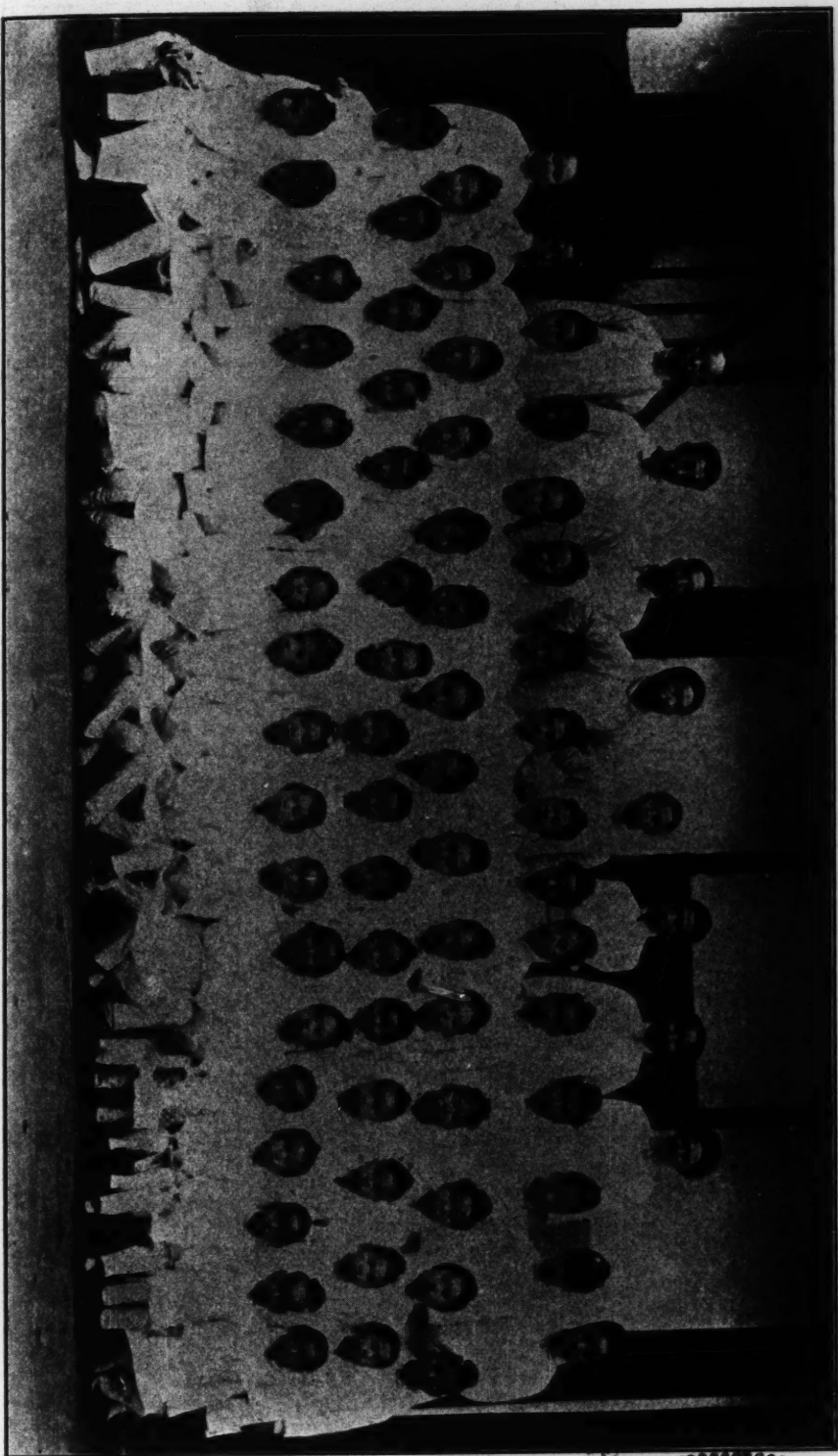
### Girls' School, Norwegian Missionary Society.

The combined Primary and Normal School for girls in Yi-yang was started in the autumn three years ago.

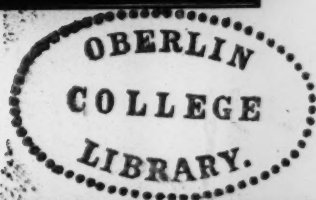
Previous to it there had been a Boarding School for girls in Ningsiang. But after the riot in 1910 all the buildings were burnt and the pupils scattered. So we began again in Yi-yang. The former had been a primary school only; but now we started with a normal course too.

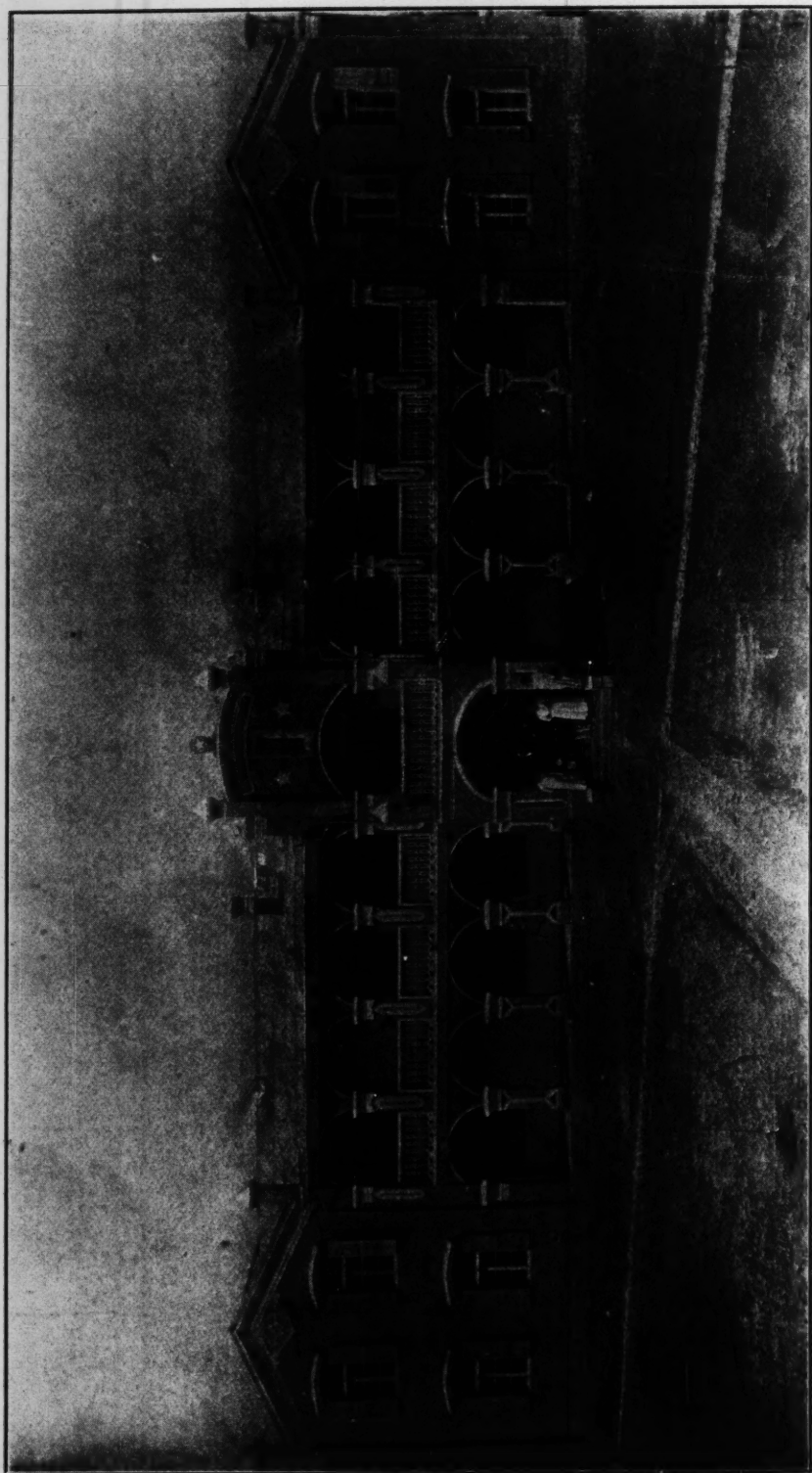
To become a student in the Normal School the pupils must have finished the lower and higher primary school courses of seven years. Pupils who have got their training in a heathen primary school must in other ways get knowledge of Christianity and English corresponding to that of our primary school before entering.

We have now four classes in the primary school and two in the normal. In the latter there may be added one more in 1915.



THE GIRLS' SCHOOL,—COMBINED PRIMARY AND NORMAL,—OF THE NORW. MISSION SOCIETY, YI-YANG, HUNAN.  
(See Article in "Missionary News.")





BETHESDA UNION HOSPITAL.  
(See Article in "Missionary News.")



The number of pupils last year was seventy in all (44 boarders) eleven of which are normal school students. Five of these will finish the normal course of four years next year, and we are most earnestly looking forward to that time, as we are much in need of trained women teachers in our numerous primary schools for girls. We hope they will do a good work for the Chinese church in the future, as they now show forth a very earnest mind both in their studies and in the work among the heathen women.

The school has five Chinese male teachers and one female. Most of the English, musical and physical training and the religious instruction is carried on by foreigners.

HANNA HOLTHE.

YI-YANG, HUNAN.

#### Bethesda Union Hospital.

The above Institution was dedicated February 19th. All the Chinese officials of these two cities were present. There were some 500 guests besides the above mentioned officials. After serving tea we had a program with songs and speeches. "Hsien Chī Sī" and "Tau Chang" the officials present sat upward of five hours. That would have been impossible during the old regime. We were especially favoured with fine weather and a good attendance.

The military official paid special tribute to this Institution as several of his men had been helped and others were saved when they were badly shot by White Wolf's men during the looting of Laohokow.

The first patient to enter this hospital was a foreigner, Mr. Sama of Laohokow. When Lao-

hokow was looted he was badly shot and would hardly have lived if he had not gotten help.

This is a Union Institution as its name indicates. Hauges Synod and the American Swedish Covenant have united in medical and educational work. The American Swedish Covenant built the hospital and Hauges Synod is to build a higher school for the training of teachers and bible-women. This Union took effect in 1912. A dispensary was put up and the foundation of the main building laid. October 1st, 1913 the Union work began. The dispensary was open six days a week until the end of April when the staff was ordered away by the Consul on account of brigands.

After being closed five months the dispensary was again opened October 1, 1914. The number of patients who had been treated was 4,141. The hospital was about completed when we were ordered to leave. After coming back it took us nearly a month to get things into working order again.

The Hospital has therefore only been opened for two months of 1914. The plans of the hospital are as follows:

The ground floor has two large wards (15 beds) two offices, 8 private rooms, 1 drug room, and two bathrooms and a chapel.

The top floor has 2 wards (same size as below) 2 bath rooms, 1 storeroom, 1 laboratory, 4 private rooms, 3 rooms for nurses, 1 sterilization room, 1 dressing room and an operation room. The staff is two foreign doctors (one of whom is on furlough), 2 foreign nurses and a Chinese doctor with twelve helpers. There is also an evangelist to work among the patients.

THEO. PEDERSEN.

## News Items.

The report of the China Medical Commission of the Rockefeller Foundation has reached China. It covers over a hundred pages, and embodies the conclusions reached by Dr. H. P. Judson, Mr. R. S. Green, and Dr. F. W. Peabody, the members of the Commission. It is probable that the medical work to be undertaken by the Commission will follow in the main the recommendations contained in the report.

Some of the most important of these recommendations are that so far as possible the Foundation should co-operate with existing missionary institutions, which have already done such good work in China; that medical work in which the Foundation is concerned should be of the highest practicable standard; that the teaching in medical schools in which the Foundation is concerned, for the present and for some time to come, should be in English as the main language; that the medical educational work be at Peking, Shanghai—at which centre, it is proposed to establish a new institution, which will endeavour to unite the medical educational forces and the principal hospitals in the lower Yangtze valley,—at Canton and at Changsha; that two model tuberculosis hospitals be established; that hospitals be developed first of all in the fields tributary to the medical schools, which may be aided by the Foundation; and that encouragement be given to the training of nurses, especially in hospitals aided by the Foundation.

For Chinese students there will be offered six fellowships, yielding \$1,000.00 gold a year, and a certain number of annual scholar-

ships, while for medical missionaries provision will be made for ten fellowships annually, to enable them to proceed to the United States and Europe for advanced study.

The time is not considered ripe for the Foundation to assist in the organization of a large work in relation to public health; nor is it regarded as advisable to establish at this time an independent institution for research in China.

The Foundation will be represented in China by a resident Commissioner, who will administer the affairs of the Foundation in connection with the institutions aided. He will make Peking his headquarters.

An interesting experiment is being tried by the Methodist Episcopal Mission (South). Convinced of the importance for the Church's life of laying increased emphasis on Bible study, the mission gathered the Presiding Elders, Pastors, and Evangelists, some thirty in all, to study, under the leadership of the Secretary of the China Sunday School Union, the aims and methods of the "Teacher Training Movement." One of the ablest of the Chinese Christian workers of the mission has been appointed Sunday School Superintendent and will spend his entire time visiting the Sunday Schools of the different churches. The experiment is one that promises large results, especially at this time, when men are so ready to listen to the Christian message, and when the great need of the Church is for men and women who know how to use the Bible in leading others to Christ.

Progress is being made in Union Education in Foochow. The general principle of estab-

lishing a University at Foochow has been approved by the six Mission Boards working in Fukien, provided the scheme can be financed from sources outside the regular channels of the missionary societies. At a recent meeting of the Foochow members of the Preliminary Committee of the Foochow University, steps were taken which make it probable that in addition to the Union Theological College, the Union Medical College and the Union Normal School, a Union Arts Course will begin in September of this year. The students of the course are to be students now in the two upper years of the Anglo-Chinese College (Methodist Episcopal Mission), Trinity College (C.M.S.), Foochow College (A.B.C.F.M.) and others of similar grade at Amoy, Swatow, Hinghwa and Shaowu.

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Pastor Ding Li Mei has recently been holding evangelistic meetings in Siangtan and Changsha, and Miss Ruth Paxson has been conducting meetings for girls in Kiukiang and Nanchangfu. Most encouraging reports are being received from all of these cities.

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The following extract from a letter of Rev. A. L. Warnshuis regarding the Fukien Evangelistic Meetings is of general interest, expressing as it does the judgment of one who was intimately acquainted with the work in that province. Writing to those who are already laying the plans for a similar united movement in Manchuria in 1916, he says:

"To me the largest result of the recent Fukien Province-Wide campaign is not to be found in the

very large number of inquirers that have been enrolled. That in itself is a great result, far exceeding our largest expectations. But much greater than that is the great evangelistic activity of the church which has been aroused. Such a campaign should be, and it is proving to be here, the beginning of a movement that should be permanent and constantly growing in power. The number of inquirers enrolled now is but the beginning,—only the first fruits. I am hoping that in Manchuria we may learn from our experience in Fukien, so that this movement may be greatly strengthened in its effectiveness in arousing the church throughout all China to greater evangelistic activity, and in demonstrating the most fruitful methods of widespread and united evangelistic work. The preparation for and the organization of the mass meetings is of great importance, for these bring the church in contact with the people whom it wants to reach. But when we plan to make this a permanent movement, the cultivation of the spiritual life of the church becomes the most important preparation that we must undertake. The discovery and training of workers in the churches, the best methods of bringing Christian truth to non-Christian men, the preparation of Bible study courses adapted to the various classes included among the enquirers that will be enrolled, and above all the cultivation of a real, deep, and strong prayer life,—the preparation of the churches along these lines will determine the measure of the real results of such a campaign as we are thinking of. The work of organization, the details of committee duties, all are important, and demand much attention



and strength, but after all it is what the church is that will determine the real result of any evangelistic campaign. You know all this, but these foundation principles will bear any amount of repetition. We must work for that evangelism that has length of days, that can labor

faithfully and wait patiently. In measuring the success of our efforts, we must not look first for great columns of statistics, but we should cultivate that spiritual discernment that will recognize the setting in of the tide of spiritual life among the people with whom we live."

## Missionary Journal

### BIRTHS.

- At Laohokow, October 27th, 1914, to Mr. and Mrs. O. M. SAMA, N. I. M., a son (Leif.)
- At Changteh, December 23rd, 1914, to Mr. and Mrs. S. G. CASWELL, C. H. M., a daughter (Evelyn Maud.)
- At Pingyangfu, January 30th, 1915, to Mr. and Mrs. A. B. LEWIS, C. I. M., a son (Arthur Stuart.)
- At Tsingchow, February 6th, to Mr. and Mrs. E. O. SCHILD, C. I. M., a son (Gerhard Friedrich.)
- At Suifu, February 10th, to Mr. and Mrs. C. L. FOSTER, A. B. F. M. S., a daughter (Margaret Ruth-Bailhache.)
- At Kendal, England, February 15th, to Mr. and Mrs. J. GRAHAM, C. I. M., a daughter.
- At Talifu, February 22nd, to Mr. and Mrs. W. J. HANNA, C. I. M., a son (John Elmore.)
- At Nanking, March 2nd, to Mr. and Mrs. CHARLES S. SETTLEMYER, F. C. M. S., a son (George Kurz.)
- At Kwanganchow, March 3rd, to Mr. and Mrs. R. B. PORTER, C. I. M., a son (Basil Bryan.)
- At Siaoehang, March 12th, to Mr. and Mrs. J. B. TAYLER, L. M. S., a son (Harold Francis.)
- At Kashing, March 20th, to Rev. and Mrs. R. J. McMULLIN, A. P. M., South, a son (John Stuart.)

### MARRIAGES.

- At Pingtingchow, March 5th, Mr. S. BJERTNOES to Miss LISE LARSEN, both C. I. M.

### DEATHS.

- At November 28th, 1914, ELIZABETH BRANCHE, second daughter of Rev. and Mrs. J. C. HAWK, M. E. C. South, from emetine poison.
- At Battle Creek, U. S. A., January 21st, 1915, Mr. JAMES LAWSON, C. I. M.

### ARRIVALS.

- February 24th, Miss D. TRUDINGER (ret.) and Miss N. MACDUFF, both C. I. M.
- March 3rd, Misses N. McMULLEN, L. WOODS, A. WOODS, and I. McCAIN all A. P. M. South; Miss MARTIN, M. D., M. E. M., (ret.) and Mr. and Mrs. EARLE and four children, C. M. M.
- March 4th, Misses C. M. HACKING and H. M. DUNCAN (ret.) and Misses N. M. BURCHELL, F. EYNON, G. I. F. TAYLOR, and H. E. F. WITHERS, all C. I. M.
- March 11th, Miss MABEL ALLEN, M. E. M.
- March 13th, Misses F. CUNNINGHAM, M. D., and M. SCOTT, C. of E. M. (ret.).
- March 17th, Mr. and Mrs. O. BENGTSSON, C. I. M., (ret.).
- March 23rd, Mrs. A. GRACIE, Misses A. K. ROBOHAM and J. B. PEARSE (ret.) and Mr. J. W. TOMKINSON all C. I. M.
- March 30th, Rev. Dr. and Mrs. G. F. FITCH, A. P. M., and Miss ALICE FITCH.

### DEPARTURES.

- February 26th, Misses A. G. MURDOCK, M. D., and M. F. MURDOCK, A. P. M., and Misses E. SPARLING, M. ASSON and E. ELDERKIN, all C. I. M.
- March 2nd, Misses J. W. ARPIAINEN and A. E. EHRSTROM, both C. I. M.
- March 8th, Miss E. PALMER, C. I. M., Mrs. H. S. PHILLIPS and daughter, C. M. S., and Mr. J. B. WOLFE, A. B. C. F. M.
- March 12th, Dr. and Mrs. D. F. ADAMS and five children; Miss RUTH HAHN, all Ref. Church in U. S. A., and Dr. and Mrs. J. H. GRAY and three children, Y. M. C. A., Calcutta.
- March 22nd, Rev. and Mrs. A. R. MACKENZIE and child, U. F. C. of S.

